

THE
MYSTERY
OF
Self-Deceiving:

OR,
A DISCOURSE
and Discovery of the Deceitfulnesse
of *MANS HEART.*

Written by the late faithfull Minister of
Gods Word, *DANIEL DYKE*, Batchelor
in *DIVINITIE.*

Published since his death, by his Brother *I. D.*
Minister of Gods WORD.

And now by him augmented and enlarged, and there-
unto two exquisite TABLES added, enlightening
much the whole TREATISE.

JEREM. 27. 9.

The Heart is deceitfull above all things : Who can know it?

P SAL. 19. 12.

*Who knoweth the errours of his life? Lord cleanse me from
my secret faults.*

LONDON,
Printed by *Richard Bishop,* 1642.

MYSTERY

OF

Satan's Deceit

OR
Sarah's Summary

How Book

OF MAN'S HEART.

Written by the late Rev. Mr. John
Gold, a Minister of the Gospel
in DIVINITY.

Published from his death, by his Brother, A. D.
Minister of the Gospel.

And now by his next friend, and enlarged, and
with two excellent Tables added, containing
much the whole of the

THE HUMAN HEART.

THE HUMAN HEART, &c. &c. &c.
PART I. &c. &c.
Who found the secret of the heart, &c. &c.
a secret.

LONDON

Printed by Richard Taylor, 168.



TO THE RIGHT
HONOVABLE AND
MOST VERTVOVS LADY,
the Lady Luc y, Countesse
of BEDFORD.

Right Honourable,



T was an ancient constitution in Israel, that a Brother dying without issue, the next brother should doe the office of a Kinsman, and raise up seed to his brother deceased, to continue his name, that it might not be put out of Israel. The Lord having not long since taken out of his Vineyard a faithfull labourer, and from my selfe a loving and dear Brother, I thought that in some manner the equity of this constitution, now antiquated and abolished, did lay hold upon me. And that being the next brother, I was to doe the office of a brother, to continue, and eternize his blessed memoriall in Gods Church, by bringing to light this present Treatise. Hee himselfe, whilest hee lived, wrote it, and had perfected it before his death: I have but onely raised it out of his private study to the publike use of Gods Church. *The children, said Ezekiah, are come to the birth, and there is no strength to bring forth.* Thus it fared with this Author. Hee had finished and perfected this work, and brought it even to the birth, but there was no time to bring it forth. God preventing him, and by his

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Deut. 25. 9.

Zacharias cum loqui non potuit, scripsit.
Ambr.
Heb. 11. 4.

Heb. 7. 7.

Pro. 32. 31.

Et libri titulus est ingentis cuiusdam illecebre ad legendum scriptus; quippe de proprietate loquendi. Aul. Gel.
Noct. Attic.
1. 8. cap. 6.

death, bringing him to the end of his faith, (his translation into the Heavens) before he came to bring this work to the end of his desire, (the publication thereof to the benefit of Gods Church:) I thought it great pitty, that so hopefull an issue should perish for want of a little help in the birth. And I thought with all in case of my negligence, or refusall of this brotherly office, how justly I might have deserved the ignominious ceremony of the spittle in my face. Hereupon I willingly performed this taske, of perusing and setting forth of this Treatise. *Zachary* when he could not speak, he wrote: So I desired that his pen might make some supply of the want of his tongue; that as *Abel by his faith*, so he by his works, *being dead might yet speak*.

Thus in briefe hath your Ladiship, the reason of my present endeavours.

For me to say any thing in commendation of this work, is not happily so fitting: It being both hard for one brother to commend another without boasting, and the younger and inferiour his commendation adding little credit or grace to the work of his elder and superiour. For, *as the lesse is blessed*, so also praysed of the *greater*: I meane therefore herein to bee sparing. Onely this; I will but as the widowes, which shewed *Peter* the coates and garments which *Dorcas made*, while she was with them. So onely will I shew, and set forth some part of his labours which hee performed whilest hee was with us: *And let his own works praise him in the gate*. And surely this work will doe it, if either Matter, or Manner, Argument or Art will doe it.

The matter and argument of it, is such as yet handled at large by none before him that I know of.

And besides it is excellent by reason of the daily use which occurs in practise. So that of the title and argument of this Book may I say, as *Gellius* speaks of a good title which *Melissus* had given to a book of his own which it seemed scarce deserved it: *That the very Title had a great alluring and enticing force to draw men to the reading of it*. Such is the Argument of this work, of such speciall use

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use in our practise, that it may easily perswade any, both to read, and like it. It contains the right *ἡ ἀλήθεια*, the art of knowing a mans selfe; it discovers unto us the infinitely intricate windings, and turnings of the dark Labyrinths of mans heart. Indeed oftentimes the discoveries of coufenages, and deceits in the world, make many, before honestly ignorant, to turne coufeners and deceivers: But here needs no such feare, for here we are taught no new *deceit* or *coufening tricks*, which yet wee practise not, but rather are convinced of that coufenage, with which wee deceive our own soules, and yet will not bee born down to be guilty of imposture. This point is worthy our best wits, and knowledge. That Heathen Philosopher never thought himselfe to begin to know Philosophy, till he began to know himselfe: But surely we never begin to know *Divinitie* or *Religion*, till we come to know our selves: our selves we cannot know, till we know our hearts. I but our hearts are deceitfull above all things; who can know them? They who with diligence shall peruse this present Treatise, shall with Gods blessing be able in some good measure to know them. Here shall they find that dangerous Art of *Selfe-Sophistry* displayed, by which, millions of soules are inwrapped in the snares of Sathan: And so by seeing their selfe-deceit shall come to their selfe-knowledge. A knowledge never more neglected. *Vt nemo in sese tentat descendere, nemo.* Men care not for knowing themselves, who are oftentimes too too curiously greedy of knowing all things else; Being herein like to foolish travellers, that love to travell into and talk of other strange countreys, strangers in the meane time, in the rarities, secrets and wonders of their own. As for the Art, and manner of handling this argument in this Treatise, I leave it to the Readers judgement, adventuring notwithstanding my selfe to say thus much, that had this Treatise but age and antiquity answerable to the sufficiency, it should easily finde answerable acceptance. Nothing prejudices Writers more than either mens knowledge of their persons, or their want of Antiquity. May not a man

Pers.

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speak of many of our new writers, as *Gellius* spake once of
 a good speech that *Favorinus* made? *Nonne*, saith he, *si id*
Antisthenes aut Diogenes dixisset, dignum memoria visum
esset? If *Diogenes* or *Antisthenes* had but spoken that
 which *Favorinus* did, the speech had gone for halfe an
 Oracle: now happily the more respectlesse, because from
Favorinus, that was inferiour it may be in nothing to *Di-*
ogenes, but in standing. How many worthy modern Wri-
 ters amongst us are neglected, onely because moderne?
Nonne si hac Augustinus, aut Chrysostomus, &c. Had but
Augustine or *Chrysostome*, or some ancient Father wrote
 them, how had they been admired, now neglected onely
 because as *Bildad* speaks, *they are but of yesterdaies*? Most
 mens judgment of Writers is the same that of wine, *Luke 5.*
39. The old is better: And yet oftentimes the old is hard and
 tart, and nearer Vinegar than Wine, when the new is
 sweet and pleasant. How many works of some of the Fa-
 thers, which have little worth else in them besides antiqui-
 ty, and the credit of an ancient Fathers name? how would
 we vilifie those same things in new, which we so magnifie in
 old Writers? I speak it not to derogate ought from the
 worth of those ancient Worthies and reverend sages (I give
 them all due reverence and respect) but onely to meet with
 that fond humour, which measures worth onely by age,
 as if nothing could bee good, but that which is old; and
 from a meane conceit of writers, persons knowne, are rea-
 dy to preiudge their works unread and unknown.

But as for your Ladiship; I perswade my selfe, that your
 knowledge of the Authors person, parts, and endowments
 wherewithall God had graced him, will bee the greater
 meanes to win your Honourable acceptance of this work,
 And so much the rather doe I presume upon your Ladiships
 favour herein, because whilst this Author lived (out of a love
 to his graces, and honourable disposition) he intended this
 Work to have been honoured by the patronage of your
 worthy and right noble Brother, who now also together
 with this Author, is at rest; singing heavenly *Hal-*
lelujahs

Not Attic.
 13.7.

Job 8.9.

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Salujahs in the presence of the Lambe.

Pardon me good Madam, if I renew your griefe with the mention & remembrance of so great a losse. Give us leave to testifie our fellow feeling of your sorrows. Publike losses may not passe without publike heaviness. It is a losse that yeelds us argument both of great griefe and as great feare. Can it be a small grief to see our selves deprived of the use & benefit of so many rare vertues & honorable inclinations, of so great learning, in so few yeers, of so great grace, holines, and religion in so yong yeers, as were sweetly met & combin'd in him? His rare endowments, his noble disposition, his religious conversation, his hopesfull service to Gods Church & this kingdom, considered, I may say of the Church & Commonwealth, as one *Valerius* spake of *Cornelia*, in the losse of her loving Husband: *Corneliam nescio an feliciorē dixerim quod talem virum habuerit, an miseriorē quod amiserit*: It is hard to say whether we were happier in the enjoyments, or unhapier in the losse of such a personage. And as in his losse there is great cause of grief, so no lesse of feare. We may grive that so great good is taken from us, we may feare, because some great evil is comming upon us: *The righteous perisheth, and no man considereth that he is taken away from the evil that is to come.* Surely, when good men, especially being great men, & yong men too, are taken away, it is a feareful presage of much anger, and evill to come, The Lord make us all wise to consider the deaths of such men, that the feares of evill to come, may make us seek to avoyd evill present, and make us prudent in the fore-sight of the plagues, to hide our selves. But yet in the midst of this grief & feare, your Ladiship is not left altogether comfortles. As it is a comfort that God honored your family with such an one, so is this also none of the least comforts to you that you mourn not alone, but have the hearts of all good men heavy with yours. It makes our joy the greater, to have others rejoyce with us when we rejoyce: but it makes our sorrow the lesse, whē we have others to weep with us when we weep. *did Abner said David, die as a fool?* so of him it may be said; *Did he die as an immeriting, as an ignoble person?* without tears?

Val. lib. 4. c. 6.

Psal. 57. 1.

2 Sam. 3. 33.

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tears? without lamentation? I think I may boldly speak it: that never any of his place, and of his yeeres, left more heauie hearts behinde him than he had done. These are miserable griefes indeed, when others finde matter of joy in the matter of our griefe, and laugh at our teares; but then may we grieve comfortably, when we see others joyne with us, and take to heart our losses, as well as our selves.

I would willingly both enlarge his commendation, and our griefe, but these require rather a volumne than an Epistle. And I may speak of him, as *Augustine* of another, *Illa quidem anima in societate fidelium & castarum recepta, laudes nec curat nec quarit humanas, imitationem tantum quarit*: He desires more the imitation than commendation of his vertues; and the imitation rather of his life, then a lamentation for his death.

Yet may I not altogether passe over in silence his holy and religious course; which was, to keep a Catalogue or diary of his sins against God: and every night, or the next morning, to review the faults of the day past: Every Sabbath morning, or night before, to review the faults of the whole week: and at the end of every moneth or servey the whole months transgression. This did he daily, weekly, and monthly, thereby the better to humble himselfe for his sins, and renew his practise of repentance. And the day before the receiving of the holy Sacrament, did alwayes use to humble himself before the Lord with fasting, prayer, & confession, thereby the better to prepare himselfe for the more worthy & comfortable receiving of the holy Communion.

I say nothing of his religious obseruation of the Sabbath by himselfe alone, and with his people about him, both before and after the publike Exercises, in meditation, reading, prayer, and repetitions. His carefull expense of time, his keeping of set houres of study. Thus did he with good *Josiah*, while hee was yet a child, seeke the Lord: By meanes of which his holy and constant course in seeking the Lord, in few yeeres he became wiser than his ancients and teachers, and preserved his young yeeres in great honour and reputation,

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tion, free from all the blemishes and stains of youth, notwithstanding the manifold occasions to the contrary in regard of his place and condition. The truth is, the world was not worthy of him : His vertues and his graces were fitter for heaven, than this impure earth.

Let us now that are behinde, turn our *griefe* into *care* ; let our care be to follow those holy steps he hath trod before us. True it is you can never recover his person, his graces you may : The griefe will bee the lesse for the losse of his person, if you make a recovery of his graces. Whilest his spirit is doubled upon your Honour, and his graces shall survive in your religious imitation, so long we shall count him living in your selfe.

And now right Honourable, I intreat you by the love that you bare to this Author, and by the love that you bare to his honourable Patrons, your deceased Father and Brother (both now glorified Saints) to testifie your love to this Author by your honourable and favourable acceptance of this work. May your Ladiship but please to vouchsafe the reading, and diligent perusall thereof, and I dare presume upon as much.

Thus as I have *raised* this to light, so I commend it to your Honours patronage and protection : and your Honour to the patronage and protection of the Lord *Iesus*.

May 5. Epping in Essex.

Your Honours

in all service,

JER. DYKE.

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THE DECEITFULNES OF MANS HEART.

JEREM. 17. 9, 10.

The heart is deceitfull above all things, and evill, who can know it? I the Lord search the heart, and try the reines, that I may give to every one according to his wayes, according to the works.

CHAP. I.

The Text opened ; A Preparation to the Treatise following, shewing the originall of the Hearts deceitfulness, the difficulty, and yet the meanes of knowing it.



He Prophet having grievously menaced the Jewes in the beginning of this Chapter, because he saw how much they bore themselves out against these threatnings, upon hope of the *Egyptian* his help; therefore in the fifth verse he curseth all such as rely upon man, and *make flesh their arme* : contrarily, blessing such as in their dangers shroud and shelter themselves under the *wing* of the Almighty.

B

But

Coherence.

Palm. 3. 4.

Prov. 26. 2.

But here the Jewes having made a covenant with hell and death, would be ready to object against the Prophet; What then is all this threatening to us? We are none of those that withdraw their hearts from God. Use of meanes doth not prejudice trust in God: Trust in God, as it cannot stand with *trust in meanes*; so neither without *use of meanes* when they may be had. We repose our selves on God, as much as thy selfe or any else: and we reparaire to the second causes, only as serviceable, and subordinate to the first. Therefore as *the sparrow by wandring, and the swallow by flying, escape*, so this thy causelesse curse shall not come: neither are we such children to be skarred with bugs-words.

The Prophet therefore in this verse preventeth this objection, and keepeth them from this starting-hole, saying, *The heart is deceitful*, as if he should say, Flatter not your selves in a vaine conceit, that you withdraw not your heart from God, and so God will not withdraw his from you. Nothing more easie than for a man to deceive himselfe; for the heart by reason of the great wickednesse thereof, is a bottomlesse and unsearchable gulfe of guile: in-
 so-much as none can know, not onely anothers, but not his owne heart. The Lord onely hath preserved this as a prerogative royall to himselfe, exactly to know the depth of our hearts; that so, though men conceiving well of themselves, may conceive amisse of God, as one that by his doings will not justify the Prophets sayings; yet hee judging of men according to the secreet disposition and constitution of their hearts, may deale with them accordingly,

dingly, blessing those that in truth doe trust in him, but cursing such as withdraw from him, though not their tongues, yet their hearts. This is the order and generall purpose of the words.

They containe in them a proposition concerning the hearts deceitfulnesse. Here, two things are to be considered: what is meant by *heart*; what by *deceitfull*.

Resolution
and sense.

By *heart*, mans heart is meant, as appeareth by the context. And now because mans heart is one of the principall seats of the soule of man, therefore by a *Metonymie* of the *subject*, it is usually in the Scripture put sometimes for the whole soule, sometimes (and that more frequently) for such speciall faculties in the soule, as more specially belong to the heart, as the Will and Affections. But here it is to be taken for the whole soule, and all the parts thereof, the Understanding, the Will, the Affections: for all are deceitfull.

The word *deceitfull* is significant in the *Hebrew*, comming of a Verbe which signifieth to supplant, as runners in the race use to do; and from this word had *Iacob* his name, because he caught *Esau* by the heele, when he was comming forth of the wombe: So doe our hearts cunningly as it were trip our heele, when we are to ruine the race which is set before us. Though here also that reason of the name which *Esau* falsely gave to *Iacob*, may truly agree to our hearts; well may they be called *Iacobs*, because they cozen many, and doe their endeavour to cozen all of Gods blessing, and the heavenly inheritance. But it may be asked, Is this deceitful-

Genacob.

Gen. 27. 36.

Psal. 32. 2.

nesse given to all men indifferently, or onely to some? *Answ.* To all save *Christ*, in whose mouth (and so heart) was found no guile. By nature, all our hearts are alike. And the change that grace makes in this life, is not such but that in some sort, the heart of the best may still be said to be deceitfull. *Christ* indeed gave *Nathaniel* this praise, that there was no guile in his heart; and *David* sayes the like of every justified man: but this is true onely of the *spirit*, of the new or young man that is created by God in the regenerate, and not of the *flesh*, that *old man*; an old fox indeed, that by reason of his age is often too hard for the young man: for youth is but simple in regard of old age: Howbeit, as young men grow still to further perfection, and are on the increasing hand; whereas old men decrease, till at length age brings dotage; so here the craft of this *old man* is daily weakned, the rather for those many wounds which the stronger young mans arme gives him in the braine; whereas the *spirituall wisdome* of the young man increaseth daily. Thus then we interpret these words of the Prophet, *The heart of man is deceitfull, even the whole heart of the wicked*, because it is wholly *flesh*; and part of the heart of the godly, namely, the unregenerate and fleshy part. The heart of the wicked is deceitfull with a full, strong, and rainging deceitfulnesse; the deceitfulnesse that is in the heart of the godly, is weaker, as being discerned of them, and stroven against by them. The heart of the wicked shews its deceitfulnesse in the whole course of their lives. The godly onely in some particular actions. As is said of *David*, he

was

The deceitfulnesse of mans heart.

5

was upright in all things, save onely in the matter of Vriah. The generall current of his life was free from deceitfulnesse, though not the particular action. Contrarily, the heart of the wicked may be upright in some particular actions, as *Abimelechs* in the taking of *Sarah*; *I know* (saith God) *thou hast done this in the uprightnesse of thy heart*: yet not in the maine of their lives. This is proper only to the godly, that they are *upright in their way*, that is the constant tenor of their conversation. Now this deceitfulnesse here given to the heart, is set forth; First, by the *greatnesse of it; above all things*. Secondly, by the *cause of it, and evill*. Thirdly, by the *unsearchablenesse of it*, such that none can know it; figured with an interrogation, *who can know it?* that is, none of himselfe, by his owne mother wit, without an higher and clearer light.

Gen. 20. 6.

Psal. 109. 2.

To begin first with the *deceitfulnesse* of the heart, and then to come to the illustrations of it afterward; It may be asked, for the better understanding thereof: How comes this deceitfulnesse into the heart? Is not the heart Gods creature? and did he not make it simple, plaine and true? Whence then this fraud? Lord, thou sowedst in this field of mans heart the good corne of faith, truth, sincerity: whence then these tares? *Salomon* tels us, *Eccles. 7. 31. God made man righteous: but they have sought out many inventions.* For howsoever these inventions and deceits (as *Moses* sheweth, *Gen 3.*) were first forged in the devils braine, and came out of his shop; yet because they were so readily apprehended, and as it were bought up so fast by our first pa-

The originall
of the hearts
deceitfulnesse.

rents, therefore *Salomon* ascribes them to man. So that howsoever here also the question concerning these *Tares*, yea, *Thistles* of treachery, and perfidiousnesse in our hearts, may be truly answered with that in the Gospel: *The envious man hath sown them*, yet with all it may justly be said, because the ground did so open her mouth for them, that the field it selfe did bring them forth. If at the first, when as this field was as the pleasant *Eden* of God; how much more now, when having the *salt* as it were of Gods curse sowne upon it, it is become as a barren wildernesse? If *Adam* and *Eve* might be charged as the first fathers and founders of those deceitfull inventions suggested by Satan, because of their ready, how much more we, because of our greedy apprehension of them, wherby we drinke them in as *the fish doth water*? If they for *willing consenting* to, how much more we, for *wilfull conspiring* with the devill? So that whatsoever the Scriptures shall tell us concerning the Tempters wiles, we may safely draw it hither, and apply it to our selves, partners and practizers with Satan in his stratagems against our owne soules.

Iob, 15. 16:

He is ignorant
of his own
condition

The difficulty
of finding out
this deceitful-
nesse,

Iohn 4.

We see then the rocke whereout this deceitfulness was hewen? A pigge it is of our own Sowe; a flower (weed rather) of our owne garden. It remaineth, that more particularly we should see what it is, wherein it consists and shewes it selfe; a labour surely full of difficulty. For as the woman of *Samarita* said of her Well to *Christ*, *The Well is deepe, and thou hast no pitcher*; the same may we say to our selves of this pit, this puddle, this den, this dun-

dungeon ; It is both very darke and deepe : Who can see it ? who can sound it ? And alas, where are our buckets to empty it ? Who hath not cause to complaine with Saint *Austin*, *Iust cause have I to bewaile that darknesse, in which that power that is within me, is hid from me ; so that my soule asking it self concerning it own strength, cannot safely beleve it self, because even that which indeed is in us, is kept secret from us, till experience manifest it.* O ye many blinde corners, the secret turnings and windings, the perplex labyrinths, the close lurking-holes that are here ! who would think that within the compasse of so small a piece of flesh, there should be roome enoughto harbour such swarmes of vaine and vile thoughts, desires and affections ; and that far more secretly from being espied by us, than the largest and vastest Cities can doe any scouting naughty-pack ? *Man is a great deep, whose very hairs are numbered before thee, O Lord: And yet easier it is to know the number of his haire, than of the motions and affections of his heart,* as excellently *S. Austin*. For, as in *Hercules Monster*, still fresh heads, one springing up after the cutting off of the other : and as in *Ezekiels Temple*, after the sight of some abominations, still moe : so here in this so infinite receptacle of deceitfull thoughts, one deceit seceeding and pressing hard at the heeles of another. *Many inventions*, said *Salomon*, speaking of those at the first in the heart onely of *Adam* and *Eve* : How then is the number (think we) increased since, there being none, whose braine or breast hath not cast in his *Widowes Mite*, at least, into the common Treasury ? If this stonk

Confes. lib. 10. cap. 13. *Sunt iste plangende tenebrae, in quibus me latet facultas mea quae in me est, ut animus meus de viribus suis ipse se interrogans non facile sibi credendum existimet, quia & quod inest plerumque occultum est, nisi experientia manifestetur.*

Confes. lib. 4. cap. 16. *Grande profundum est homo, cujus etiam capillos tu Domine numeratos habes. Et amen capilli eius magis numerabiles sunt, quam affectus eius, & motus cordis.*

Eze. 8. 6. 13. 14.

ing river were so great where it first rose, how then (thinke we) hath it enlarged it selfe, being runne thus farre ? No marvell then if the Prophet, as it were amazed to see such *litters*, yea, *legions* of deceitfull devils couching close in this their stinking stie, cry out, as here we heare him, *The heart is deceitfull above all things, who can know it?* So mysticall are these hearts of ours ; so deep and abstruse are her mysteries of deceit. Why then will some say, doe you trouble your selfe in vaine ? for if none can know this *mystery of iniquity*, how then can you know it ? how can you make us know it ?

The meanes
to know the
hearts deceit.
Iudg. 14. 18.

I answer, though no man know it as of himselfe, yet, *I the Lord know*; and if we *plow with his heifer*, we shall know the darkest riddles. There is a mystery of sins (sayes one) lying in the folds of our hearts, which we shall never see, unlesse the Spirit of God enter in, and give us light : For this *spirit searcheth the deepe things of God*, 1 Cor. 2. much more can it search the deepnesse of Satan, and of mans deceitfull heart. If then we consult with the Lords Spirit, we may learne of him what these deceits be, so farre forth as he hath revealed them in his Word ; which is a light whereby we may see in this, even more than *Egyptian darknesse*. Therefore our *Saviour* counselleth us to take the benefit of this light, and not to let it stand under the bed, and that upon this ground, *for there is nothing hid* [namely, in our hearts, though never so closely] *but it shall be opened*, namely, by the power of the Word, most plainly. And this *Paul* exemplifies in his *Idiot*, comming into the Church assemblies, and in hearing the word opened,

Mar. 4. 22, 23.
interpreted.

1 Cor. 14.

opened, seing himselfe and his owne heart opened, and the secrets thereof discovered. Counsell [understand it of crafty counsell] *is in the heart of man*; but *a man of understanding* (understand it specially of spirituall understanding out of the Word) *will fetch it out*, saith *Salomon*. Here the *Holy Ghost* maketh the wisdom of the Word to be a bucket, able to bring up the filthy mire out of the deepest pits of deceitfull hearts. And if the wise man have skill to let down this bucket into other mens hearts, and draw it up full againe, much more then into his owne. Though then naturally we are all blinde, walking in the darke Cloysters of our hearts, yet if the Lord goe before us with his torch; if he take us, as once *Ezechiel*, into this corrupt temple (stable rather) and lead us along by his Word and Spirit, we shall then clearly see the severall ranks and orders of the abominable deceits therein: for in the word of God there are many wonders to be seene, as *David* confesseth in that his prayer, *Open mine eyes, O Lord, that I may see wonders out of thy Law*. Among the which, this of our owne hearts *unbowelled* and *anatomized*, is not the least. Indeed, when our dead bodies are whole, we cannot see what is within: They will cast forth an evill savour, and we may see some filthinesse and deformity in them, the which yet is but sweetnesse and beauty to that we see, when the body is cut, opened, and extrals taken out. Surely, the noses and eyes even of some naturall men, have discerned in mans heart unopened, unsavoury nastinesse, odious uglinesse: But alas, all that, was not enough to humble them, neither

Psal. 119.

Heb. 4. 12. 13.
interpreted.

ther was it any thing to that they might have scene in the heart broke up by God, the only skilfull anatomizer thereof; who as he seeth all things therein, lying naked as in an *Anatomy*, as the Apostle speaketh, *Hebr. 4. 13.* so also he hath laid it open in his Word unto us; as in the verse before the same Apostle sheweth, *The word of God is lively, sharper than the two-edged sword, a discerner of the thoughts, and secret intents of the heart, neither is there any creature which is not manifest in its sight*, namely, of the word before spoken of: for so I think, without any violence offered to the words, may the Text be interpreted: And the word [*creature*] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned: That the sense should be this; The Word discerneth the thoughts of our heart; not some, but all: Nothing is there, that the heart forgeth, frameth, and as it were, createth within it selfe, which this Word taketh not notice of. But of this let the learned judge.

2 Pet. 1. 19.
interpreted.

Psal. 107. 23.

Psal. 104. 26.

Well then, since the Word is that *light which shineth in this darknesse*, having it with us, venter we to descend down into this deepe dungeon, and to launch out into this vast *Ocean*, having this plummet to sound the bottome thereof. *They that go downe into the deeps* (saith the Prophet) *they see the works and wonders of the Lord*: But they that goe downe into this *deepe*, are not now like to see any thing, but the *deepnesse of Satan*, the works and wonders of the Devill, the *Leviathan* that sporteth himselfe in these waters, or rather a *Neptune* triumphing here as in his kingdome. Which sight, though haply

haply not so *pleasing*, yet *profitable* it will be, for to shame and humble us: for here in the Word, are those clear waters, in which, if we trouble them not with the mud of our owne affections, like the Elephant, we may clearly see our owne deformity. Here is a *glasse*, wherein we may behold the faces of our hearts, and espie even the smallest *wrinkle* of deceit whatsoever: And that not so as our naturall faces in common glasses, where we forget as soone as our eye is out of the *glasse*, what was the fashion of our face; but so, that still the sight scene shall sticke by us, presenting it selfe to the eye of our understanding. When some cunning deceitfull thiefe hath stollen ought from thee, thou runnest presently to the cunning Wizard, a worse thiefe, a worse deceiver, to see in his deceiveable *glasse*, I know not what phansie, the thiefe it should be, that hath robbed thee. Loe, thy heart, the most crafty and cozening thiefe that can be, hath robbed thee, and doth daily filch from thee thy richest treasure: And canst thou in thy little losse run to the devils lying *glasse*, to finde out a little thiefe; and wilt thou not in thy greater losse come to Gods true *glasse* to finde out the great thiefe? If thou thinkest there is no such thiefe that steales ought from thee, doe but come hither to this *glasse*, and thou shalt see him, and all the tricks and mysteries of his cony-catching trade. *Come I say, and see him acting of them.*

James I.

Iohn I.

CHAP. II.

Of the deceitfulnesse of the heart in
regard of others.

TAking then the anatomizing knife of the Word, and ripping up the belly of this Monster, I finde such an infinite number of the veins of deceitfulnesse, and those so knotty, and intricately infolded together, that hard it is distinctly and clearly to shew them all. Nevertheless, God assisting, we shall doe our best endeavour. I thinke therefore, that all the deceitfulnesse of the heart discovered to us in the Word, may be reduced to these two heads: First, the deceitfulnesse whereby we deceive *others* onely; Secondly, that whereby also we deceive *our selves*.

The former is not that which here the Prophet so much aimeth at; and therefore we will not so much insist upon it. It sheweth it selfe specially in two things; in *Diffimulation* and *Simulation*; in dissembling and concealing that which indeed is, and in feigning and counterfeiting that which indeed is not. *Diffimulation* is either of *evill*, or *good*. The dissembling of *evill* is threefold: Of *evill to be done*, or *in doing*: Secondly, *from being done*: Thirdly, *already done*.

The hearts deceitfulnesse in hiding that evill which she purposeth to doe or is in doing, is to make faire even of the quite contrary. And therefore in her witty wickednesse, she inventeth some colourable

Deceit
of heart,
twofold.

1. Deceiving
others only.
And it is two-
fold.

1. Diffimula-
tion.

1. Of Evill.

1. To be done.

colourable pretence to shadow her malice and mischief. When *Herod* intended *worship* to *worry* Christ, he pretended yet *religiously* to *worship* him. *Simeon* and *Levi* cloked their purposed massacre of the *Sichemites*, with the conscience of circumcision : *Absolom* his Treason, with the Religion of his vow : *Ioab* his perfidiousnesse to *Abner* & *Amasa* with friendly words, and Syren-like salutations: *Ismael* his murtherous minde toward those eighty men, with his *Crocodile teares* : *Indas* his covetousnesse, with a shew of a liberall and mercifull affection towards the poore : and the *Jewes* their envie against *Christ*, with their *duty* to *Cæsar*. Thinke ye that the *Jewes* cared for *Cæsar*? No, none so impatient of his yoke as they : But they had murtherous hearts, thirsting for our Lords blood ; that was the true cause ; and the cause of their malicious heart, their *evill eye* that could not endure the glorious brightnesse of his grace ; but if they should have alleaged that all the world would have cryed shame on them : therefore to hide the odiousnesse of their fact, they set on it the faire maske of loyalty to *Cæsar*. Thus alwayes in the persecutions of *Ioseph*, his *coat* shall be brought forth, as it was once by his envious Brethren that sold him ; by his whorish Mistresse that slandered him. Some one specious and plausible pretence or other shall be devised by the wicked, to save their credit in the world. So like roacers in the boat, whilest in their *pretence* they look one way, in their *intents* they go the cleane contrary. This tricke of deceitfulnesse the heart hath learned of that arch-master of de-

ceits,

Ier. 41. 6.

Iosephs coat.
Gen. 37. 32.
& 39. 16.

Mark. 1. 24.

Bezai in hunc
locum.

Iohn 7.

Psalme. 55.

Prov. 29. 5.

1 Sam. 18. 21.

ceits, the Devill : Who sometimes will needs become a Preacher of the truth, as when he said, *These are the servants of the most high God. &c. Jesus of Nazaret, I know who thou art, even the holy one of God :* but yet he then plotteth mischief, thinking by one truth, to convey and winde into our minds an hundred lies. Thus truth is made to usher falshood : for even in those his sugred glozing words, wherein he preacheth Christ the Saviour of the world, it is easie to spie out *warre in his heart :* for it is to be marked, how he calleth him *Jesus of Nazaret*, thereby to nourish the error of the multitude, that thought he was borne there, and so not the *Messiah*, whose birth they all knew ought to be at *Bethlem*. *Iesus* then, and the *holy one of God*, are *butter* and *oyle*, as was afterward, *Good master, thou regardest no mans person ;* but *Jesus of Nazaret*, that is a *sword*, as was afterward, *Is it lawfull to give tribute ?* And so that which *Salomon* speaketh of the flatterer, that *he spreadeth a net before his brothers feet*, is true in those flattering speeches the devill sometimes giveth the truth : indeed he doth but set a snare to catch the truth in : As *Saul*, a good Scholler in his Schoole, did for *David*, in giving him *Michal* to wife : *I will give him her*, saith he, *that she may be a snare unto him, and that the hand of the Philistims may be upon him*. Here is a goodly shew of speciall favour and good will, even such, as *simple David* was in a manner ravished with it, to thinke that his meanesse should be honoured with so great a marriage : But it is but a bait, covering the hooke, honey-poyson. These of all other are the most secret deceits, which are thus mantled and

and masked with the disguised pretences of speciall love and kindnesse. And therefore *Salomon* not ignorant hereof, when he commends *bounty* and munificence in a Prince, he associates *truth* thereto. *Bounty and truth doe guard the King*, that is to say, a true (not a treacherous) bounty: for there is a false and lying bounty, deceiving those on whom it is bestowed: And as in the Proverbe, there are *giftlesse gifts*: such as was that of *Saul* to *David*; Bread in one hand, a stone in the other. Infinite were it to speake all that might be spoken here: It is so common a practise in the world, yea, and it is counted wisdom for men thus to vaile their intents with pretences, their meaning with their words, that the truth may be thought false, and falshood true. When they meane to strike the head with one hand, they will first stroke it with the other; or, as he sayes, with one hand wil they claw on the head, with the other smite on the cheek. The tale-bearer when he comes to set his brothers good name at sale, how cunningly, how artificially will he traduce? meaning to bite his brother, he will first kisse him. But well did *Salomon* prefer a friends wounds before such kisses; for these kisses are *Iudas* kisses: They wound mortally, the other medicinally. Therefore excellently doth *Salomon* character him, *The words of the whisperer* (as *Tremelius* reads it) are like to the words of those that are often knocked, but they goe downe to the bowels of the belly: So deeply doe they pierce. When he begins first to open his packe, he will fetch a deepe sigh, professing, that because of his great love to the party, he is very sorry for him; and so at length with a sad countenance,

Nulla occultio-
res insidia,
quàm he qua
latent in simu-
latione offici-
aut in aliquo
necessitudinis
nomine.
Tul. de amic.
Prov. 20. 28.
explained
Δόξα ἀδ' ὁπα.

Sapientia huius
mundi est, cor
machinationi-
bus tegere, san-
sum verbis ve-
lare, quæ falsi
sunt vera osten-
dere, quæ vera
sunt falsa de-
monstrare. Gre.
ὡς περ ἡ τῆς
ἐνός ἀνδρός τῷ
κατὰ τὸν χυ-
ρὸν κατὰ τὸν
νοῦ τῷ καρ-
δίῳ, τῷ δὲ
πατρὶ τῷ
πατρὶ.
Gre. ad Euseb.
Prov. 18. 8.
cleared.

*Veheementer doleo, quia vehe-
menter diligo. Atque sic cum
maesto vultu
oculis demissis,
cum quadam
tarditate, &
vocis plangitis,
procedit male-
dictio.* Bernard.

Luke 18.

*Sed ne hoc qui-
dem professio
sufficit ei; non
enim gratiarum
actio est: statim ex-
probrare delicta,
super eos qui
peccaverunt, ja-
stiter in super-
gere.*

*Ecclesie nomine
ornamini, &
contra Ecclesi-
am dimicatis.*

Ad's and Mo-
numents, Vol. 2.
in the begin-
ning of Lu-
thers story.

countenance, with eyes cast downe, with a flow and lamenting voice, as though the offence of his brother were to him as a blow with a cudgell; out comes the slander: Loe, a cunning cranke of deep and devillish deceitfulnes, so to disguise *murthering malice*, that it shall be taken even for *motherly mercy*; to lament and cry, as if himselfe were beaten, whilst he with the scourge of his viperous tongue unmercifully lasheth others.

So also under the colour of zeale and hatred against sin, doe some cover their hatred against mens persons, in the bitter censuring of them: And others under the colour of *giving thanks* unto God, hide their vaine ostentation of their owne vertues, as that *Pharisee*, that said; *Lord, I thanke thee, I am not as this Publicane*. But as *Chrysostome* sayes, *this would not serve his turne: for it is no thansgiving to upbraid others faults, and boastingly to insult over those that have done amisse*.

But here we should doe the Church of Rome injury to leave her out, who indeed carrieth away the bell from all others in this kinde of deceitfull painting and colouring: under the name of Christs Spouse, playing the filthy Harlot; under the title of the Church, fighting against the Church; under the colour of Religion, taking away the vigor of it, and in a word, making the *shew of godlinesse* to be onely a *cloake of wickednesse*. I would rather set out this in Master *Foxes* words, than in mine owne, he hath so lively and in the right colours described, or rather deformed this Monster, thus writing of her, "As in doctrine, so in order of life, and deepe hy-
pocrisie

“pocrisie was she corrupted, doing all things under
 “pretences & dissembled titles. Vnder the pretence
 “of *Peters* chaire, they exercised a Majestie above
 “Emperors & Kings: under the visor of their vowed
 “chastity, raigned adultery: under the cloak of pro-
 “fessed poverty, they possessed the goods of the tem-
 “porality: under the title of being dead to the world,
 “they not only raigned in the world, but also ruled
 “the world: under the colour of the keys of heaven
 “to hang under their girdle, they brought all the e-
 “states of the world under their girdle, & crept, not
 “only into the purses of men, but also into their con-
 “sciences: they heard their confessions, they knew
 “their secrets, they dispensed as they were disposed,
 “and loosed what them listed. And so much for the
 first deceitfull dissimulation of evill to be done.

The second is, when the evill which we are re-
 dy to doe, is yet by a subtile kinde of violence, kept
 in, so that it comes not forth into the outward act.
 Thus many there are, that politiquely, by a smooth
 and close carriage, smother and presse in many of
 their vices, which if they should break forth, might
 hinder them in their designs or desires. An exam-
 ple we have in *Haman*, who, though inwardly he
 swelled with malice against *Mordecai*, because of
 his stiffe knee, and stout heart; yet, as the Scripture
 sayes, *he refrained himselfe*; he brake not forth into
 any distemper of words, but craftily concealed and
 confined his anger within the bounds of his owne
 bosome, least otherwise the successe of his bloody
 plot, already assented to by the King, might have
 beene hindred; when as by this meanes, the grosse
 C abuse

The second,
 from being
 done.

After 5. 10.

*Maxima pars
hominum hunc
morem habet
Quod sibi vo-
lunt, dum id
impetrant, boni
sunt: sed id ubi
petens se habent,
ex bonis pessimi
& fraudulentis-
simi sunt. Plaut.*

[Psal. 140.]
inlightned.

Pride a priso-
ner, and Pride
a free man.

abuse of the King in his false suggestions against the Jewes, and feigned pretences of the publick good, would soone have come to light, and that the true cause was but a matter of private spleene against *Mordecai*. Thus many, whilst they are in petition of some office, or in expectation of some profit or preferment, how witty, how wily are they in the dissembling of their greedy, griping, cruell, ambitious, avaritious, and other vitious dispositions, which might make any rub in their way? There are not so many, nor so cunning devices for the hiding of *naturall infirmities* of the body (as the crookednesse of the legges, or backe, want of a tooth, or an eye, or such like) as in such cases the deceitfull heart will finde out for the hiding of the *unnaturall deformities* of the soule. But let once their desires be granted, then they shew themselves; then the waters before stopt and dammed up, runne over, and rage furiously. Hence it was, that the Prophet well acquainted with the craft of these foxes, prays, *Let not the wicked have his desire, O Lord, perform not his thought lest he be proud*. Why, was he not proud before? Yes, in his very wishes he was proud, but then pride was locked up and imprisoned; now his desire being satisfied, it would walke abroad and play reaks. The meaning then of the Prophet is, that the wicked, that before the obtainment of his purpose, was proud inwardly, but yet in policie repressed it, would now be proud outwardly, and open the flood-gates, that the current might runne amaine. And surely so it is oftentimes, that as *Saul* hid himselfe in the stufte, when he was

to

to be chosen King ; so the wicked in the like cases, when they look, either by election, or other means, to get this or that, very closely hide, though not with *Saul*, themselves, yet their filthy stuffe and baggage within ; and that with no lesse subtrill sleights, than once *Rachel* hid the Idols, *Rahab* the Spies : They will make even those that do more narrowly mark them, beleeve, that they have discarded, and sent away packing those corruptions, which yet lie secretly harboured in the closets of their hearts. As *Rahab* bore the *Ierichuntines* in hand the Israelites were gone away, when as they lay hid under the stalks of Flax, upon the roofof the house : Such *Stalks of Flax*, such *cloaks of shame*, as the Apostle speaketh, as it were the torne ragges, and worne shoes of those guilefull *Gibeonites*, have all such that walk craftily, to hide their filthinesse from the eyes of the world. In which regard, the Scripture very fitly hath called them a *generation of Vipers*; for as the Viper hath his teeth buried in his gums, so that one would think it were a harmlesse beast, and could not bite ; so also have these deceitfull hypocrites their secret corners & conveyances, wherein they so cunningly couch their wickednesse, that one would take them, of all others, to be most innocent. To this appertaineth that similitude of our Saviour, *Luk. 11. 44. Woe be to you Scribes and Pharisees, hypocrites, for ye are as graves which appeare not, and the men that walk over them, perceive not.* As the deepe grave hides the stinking carkasse, and keeps in the stench from offending any mans smell, that men walke over them, and yet never perceive the

Τὸ κρυπτόν
τῆς αἰσχύνῃς
2 Cor. 4. 2.

Ioshua 9. 4.

Matth. 3. 7.
P̄m. l. 11. c. 37.

Luk. 11. 44.
opened.

evill favour that is within: so the deep and dissembling heart of man is a cunning digger of such graves; nay, it selfe, as it were, is a grave, wherein their rottennesse and corruption lies so closely covered, that hardly the sharpest noses of such as converse with them, shall be able to smell them out. So powerfull is *policie* in the wicked to restraints their corruption from scandalous eruption; more by farre, sometimes, than is *grace* in some that are truly religious. For, look how *Isaac* made shew of strangeness with *Rebecca* his wife, when the knowledge of that neernesse might have hazarded his life: so doe evill men counterfeite a kinde of strangeness, even with their best beloved sins, where open familiarity might be dangerous. But as *Isaac* was at length discovered, when *Abimelech* saw him sporting with her: so these close companions, let them be heeded continually, but with something more attentive an eye, and it will be hard but sometime or other we shall take them napping, and (as beggars feigning lameness, without their crutches, without their veiles) even very familiarly sporting themselves with those sins, by the crafty forbearance whereof they formerly deceived us.

The third already done.

Prov. 3. 19, 20.
unfolded.

The third *deceit* in *disimulation*, is, to dissemble & conceale evill already done. The strumpet, when she hath eaten *stollen bread*, yet she hath such a *dexterity* in the wiping of her lips, that not the least crum shall hang on to bewray her, nor the least signe of her wantonnesse shall appeare: And therefore boldly she sayes, *I have done no wickednesse*. And this she carries so closely from the eye of the world, that

that *Salomon* shewes it to be as hard to find it out, as those things which are hardest; namely, as *the way of an eagle in the ayre*, not to be seen after once flowne away; *the way of a serpent on a stone*, gliding a way without leaving any impression of her body behind, and afterward creeping into some hole of the earth; *the way of a ship in the sea*, swiftly carried away with the winds; and lastly, *as the way of a man with a maid* that is a close & a chaste virgin, that is kept close from the accessse of strangers. Look how hard it is for a man judged unworthy, to get an honest modest virgin, kept close in her parents house (which is made no lesse difficult than to get a flying Eagle) so hard it is to discover a whore, to convince her of her wickednesse. *Thus is the way of an adultresse*, that is, as hard to finde out as any of the foure fore-mentioned things: Her deceitful heart is so fruitefull a hatcher of shifts and evasions. And this is naturall to all the Sonnes of *Adam*, after the example of their Father, when they have done evill, presently to runne into the thickets to seek out coverlets to hide their nakednesse. Sometimes by grosse and palpable lying, otherwhiles by the neater and finer kind of lying; I meane that *sophisticall Iesuiticall equivocation*: a trick the Divell their master hath taught them by his owne example; but so much the worse in them than in him, for that hee equivocated to hide his ignorance of that which he could not reveale: these equivocate to hide their knowledge of that they can and ought to reveale: for being sometimes posed with some questions concerning future events, and not knowing well what

Piscator in
Mat. 1. &
Mutter in hunc
locum.

The Divels
equivocation
not so bad as
the Iesuites.

1 Kings 22.6.
opened.

The Divell
confesseth E-
quivocation
to be lying,
which is more
than Iesuites
will doe.

to answer, and yet not willing to lose his credit with his blinde worshippers, either by silence or plaine speech he shaped his answers in such an ambiguous hovering manner, that which way soever the event should fall out, it could not fall out amisse to his answer; because being upheld with this prop of equivocation, it would stand true even in contrary events. Thus when in his Prophets he was demanded by *Ahab* concerning his going to warre against *Ramoth Gilead*, and the successe thereof; he answered, *Goe, the Lord will deliver it into the hands of the King*: Yea, but of what King, thou lying equivocating spirit? whether into the hands of the *adversary* King to be subdued, or of it *owne* King to be rescued and delivered? This he determines not, but speaketh suspensly and uncertainly, to gull *Ahab*, and make him run head-long upon his owne destruction. And yet here once againe, marke how the devils equivocating is not all out so bad as the Jesuites: for he confesseth his equivocating to be plaine lying; *I will goe*, saith he, *and be a lying spirit in the mouths of the Prophets*. He was onely an equivocating spirit in their mouths: for the words in some sense, and as the devill might interpret them, might be true, and yet he grants that his words, though never so qualified with equivocating quirks, were no better than lyes. But the Jesuites, not having so much as the devils ingenuity in them, stick not to justifie their equivocation as just and lawfull. The wicked deceitfulnesse whereof, the devils practise, even of it selfe alone, without his confession, is sufficient to discover: for (besides the

the example already mentioned, and his daily practise in his crooked Oracles among the heathen :) thus dealt he at the first with our first parents, telling them, that by eating the forbidden fruit, *their eyes should be opened, and they should be as Gods, knowing good and evil.* Now, the knowledge of evil is twofold : 1. A *pure* and *simple* knowledge of it *in it selfe.* 2. A *feeling* and *experimental* knowledge of it in our selves. The devill indeed meant onely this latter, possessing yet the minds of *Adam* and *Eve* with an apprehension and expectation of the former. Now if the devill should have been challenged for deceiving, had not his defence beene ready with this shield of equivocation? might he not have said even that which *Moses*, having reference to this his speech, speaketh, *vers. 7.* why, are not my words true? are not your eyes now opened to see your error, which before you saw not? doe not you know your selves to be naked, and so have you not that knowledge of evil which I promised, even a knowledge arising out of your owne experience? and yet for all this, *Paul* for his fact calls him a cozenor, and our Saviour a murtherous lyer. This wont of his he kept with Christ himselfe, when shewing him onely the shadowes and imaginary representations of things, he said, *All these will I give thee.* A great catch sure, even just nothing. Thus also played he with *Saul*, taking upon him to foretell future events in the hands of of God, *To morrow thou and thy sons shall be with me*, that is, shall die. How came the devill to be of Gods counsell, that he can so certainly determine the end of any mans dayes, which

Genesis. 3. 5.
illustrated.

2 Cor. 11. 3.
Ioh. 8. 44.

Matth. 4. 9.

1 Sam. 28. 19.
interpreted.

The word (*to-morrow*) how taken.

Mat. 6. 34.

Exod. 13. 14.

Quid sit futurum cras fuge querere. Hor.

Τὸ σήμερον μοι μέλει, τὸ αὔριον τις οἶδ'ε
Anacr.

Ioh. 8. 44.

are numbred with God ? no, he doth not define it certainly, but speaks darkly and deceitfully : for [*to morrow*] doth not only signifie the *day immediately following* ; but also *the time to come indefinitely*, and at large ; as in that of our Saviour, *Care not for to morrow* ; and in that of God, *When thy son shall aske thee to morrow, What is this ?* that is, hereafter in the time to come ; and in that of the Poet, *Seek not what shall be to morrow* ; and, *I care onely for to day* ; who *knowes to morrow* ? Now indeed *Saul* did not die the next day after this conference, as will appeare to the more diligent peruser of the whole context of that history : yet Satan seeing some likelihoods of it, ventured so to speak, as if the next day he should have died ; but withall, because he was not sure of it, he so tempered his speech with the ambiguity of the word, *to morrow*, that his credit might be saved, though *Saul* had not died till a yeare after. Thus we see how the devill, as he is the *Father of lies* in generall, so also of this more handsome & cleanly manner of lying, wherewith the deceitfull heart of man useth to dissemble, and hide its shame. Not but that it aboundeth with variety of divers other such like knacks and devices : for we see how *David* could goe about to cloke his adultery ; first, by sending for *Uriah* home, and then commanding him to goe to his wife : secondly, when this took not, by making him drunk, thinking wine would perswade him better than words : thirdly, when neither this would fadge, by murthering of him, and marrying of his wife. But of all others fetches, none to this of the *artificiall lie*, disguised by *equivocation* : all other lies are

are the devils brats, *Iohn* 8. 44. but this is his first borne; and this is most in request with his scholars at this day, and therefore we have the longer insisted upon it. And so much for dissimulation of evill.

Dissembling of *good*, is, when we conceale and smother that grace and conscience which is in us, being in such places and companies where such things may be prejudiciall unto us. Thus many Protestants being in places of idolatry, honour the Masse with their presence. Thus many of the converted Corinthians, overtaken with the *humane temptation*, as *Paul* termeth it, that is, a temptation arising from humane frailty, too much fearing men, gratified their idolatrous acquaintance with their presence at the idols feasts: And so by an outward shew of idolatry, they did hide that inward hatred of idolatry, that the Lord had wrought in them. Thus also did *Peter* himselfe, overcome with the same temptation, *Indaize* in the presence of the Jewes, conforming himselfe to their ceremonies, contrary to his owne, both knowledge, *Act*. 10. 15. 28. and former practise, *Gal*. 2. 12. And thus some professors being in the company of the prophane, will not stick to game, to gulle, and swear with them: every way so carrying themselves, that they seeme to care for nothing more in such companies than that their language may not bewray them to be Galileans, or their countenance to be such as those which are going up to Jerusalem. O my brother, what a shame is this for thee to be ashamed of that which is thy crowne, thy glory? How unworthy

2. Of good.

1 Cor. 10. 13.
interpreted.
αἰσχρογαστήριον
νεῖμαστος

Gal. 2.

Mat. 26.
Luke 9.

Disimulation
of evill is not
so bad as dis-
simulation of
good.

Prov. 17. 7.

*Nullus potest si-
mulare, se malū,
quia per opera
bona nullus si-
mulat se malū;
si autem opera
mala faciat, ma-
lus est. Tho. 2.
a. 5. qu. 3. art. 1.*

thy art thou of the grace of God, who offerest it, and so God himselfe, so vile an indignity? If it be shame among men, for a childe, though never so much advanced above his poore father, to be ashamed of him in regard of his meanes; what then for us to be ashamed of our heavenly Father, so full of glory and Majesty? If it were a shame for *David* to play the naturall foole; much more for a Christian to play the prophane foole, to make shew of wickednesse. Surely yet of the two deceits this is farre the worse, to make men beleieve we are not religious when we are, than contrarily. True indeed, *The lip of excellency doth not become a foole*: it is naught when wicked men will be using gracious speech, to seeme religious: *but much lesse doth lying beseme a worthy man*: It is farre worse when good men will use the fashion of the wicked. For in the dissembling of vice, & faining of godlines, though we do hurt to our selves, yet we may doe good to others by our example; causing them to doe that in truth, which our selves doe onely in hypocrisie: As oftentimes stage-players, by fained mourning, wring forth true teares out of the spectators eyes. But in the dissembling of our grace, and making semblance of wickednesse, as we hurt our owne, so also the soules of many others, fleshing and hardning themselves in sinne, by our example.

But here, haply some will say, that it is impossible for any to faine himselfe to be wicked; forasmuch as none can counterfeit wickednesse by doing that which is good: and he that doth that which is evill, is no counterfeit, but a wicked man indeed.

Ans.

Ans. 1. There are many indifferent actions in themselves, which yet have an appearance of evill, by the doing whereof a man may faine wickednesse.

2. In many evill actions there is a twofold evill. First, the evill it selfe that is done : Secondly, the evill that is signified by that which is done. As in *Iosephs* swearing by the life of *Pharaoh*, in *Peters* Judaizing, in *Iehoshaphats* joyning with *Ahab* in affinity and society of warre : besides the evill of the actions themselves, there is a further evill signified, namely, that *Ioseph* is as prophane as the *Ægyptians*, *Iehoshaphat* as idolatrous as *Ahab*, *Peter* as superstitious as any of the *Jewes*. Now, howsoever they that doe evill, are indeed evill in regard of the first kinde of evill, yet not in regard of the second. When a professor wears long haire, he doth evill, but yet he is not evill in that kinde of wickednesse which this action seemes to import. For to weare long haire is commonly a badge of a royster or ruffian, yet the professor is not such a one indeed : And therefore he makes shew of that evill to be in him, which indeed is not. For as a man may belye himselfe in words, as he that told *David* he had slaine *Saul*, when indeed he had not ; so also in his deeds, which also have their language. And this is, when we doe some lesser evill, that carries with it a foule note, and shrewd suspition of a greater evill, of the which yet we are innocent. If *Ioseph* with his mouth should have said, I care for the true God as little as the *Ægyptians*, who seeth not but that he should have fained that wickednesse to be in himselfe which in truth was not ? Now by swearing by

Pharaohs

1 Thes. 5. 22.

2 Sam. 1.

2 Simulation.

Machiavels
Maxime.

Pharaohs life, in effect hee said as much.

These be the deceits of *Dissimulation*: the deceit of *Simulation* is especially that, whereby men make shew of that grace & godlinesse which either they have not at all, or else not in that measure they make shew of, being specially swayed with the sinister respects of gaine and glory. To make shew of more grace than indeed is, may be incident to the godly: but to make shew of grace when there is not any at all, no not so much as the least liking of it, this is peculiar to the wicked: With whom that mischievous *Machiavilian* precept so much prevaileth; *That vertue it self should not be sought after, but only the appearance; because the credit is a help, the use a cumber.* Wherefore as *Iacob* to get *Isaacs* blessing, put on *Esaus* cloathes; so doe these hypocrites, to get the blessing and praise of men, in outward habit apparrell themselves like Christians. And as *Iacob* thereby deceived *Isaac*, so doe these oftentimes the most judicious Christians; like as the fig-tree with her leafes deceived *Christ*, and as the empty boxes in Apothecaries shops, with their faire titles written upon them, deceive the ignorant commers in. Though their hearts be base, and vile earthen pots, yet they must be overlaid with the silver drosse of glozing and glorious words. Thus hypocrites speake not out of, but contrary to the abundance of their hearts. When their lips, like good mens, scatter knowledge, their hearts at the same time, naughtinesse. They know themselves to have *Lyons teeth*, & yet *womens haire* must on; to be *Wolves*, and yet *the sheeps cloathing* must on;

Pro 23.
Revel. 9. 8.

on, to be *dragons*, and yet the *lambs horns* must on, and that as once among the Jewes, many rude unlettered and unnurtured rusticks wore the rough garments of the Prophets, namely to *deceive*. Some Painters have had such a gift in the lively expressing of the formes of birds and other beasts, that true birds and living beasts have beene deceived in taking them for their mates. But the hypocrite puts downe the painter : for by his glozing and glistering shewes, in all outward works he doth so perfectly resemble the true Christian, that he deceiveth, not as the Painter, silly birds, but reasonable men ; yea, learned and experienced Christians. Whence it commeth to passe, that as the horse neighed at the picture of a horse, as if it had been a true horse, and as the calfe in the Epigram, went to sucke the teats of a painted cow ; so even sometime the wisest Christians, alike deceived with the counterfeits, embrace and entertaine them as their fellowes, thinking to suck some sweetnesse of grace out of them. For as the *Ægyptian* Juglers outwardly represented *Moses* miracles, and so deceived *Pharaoh*: so do hypocrites the pietie and zeale of Christians, and thereby bleare the eyes of the godly. Nay, oftentimes, as false gold in glistering goes beyond true ; and once their hired mourners in lamentation, beyond the deceased parties owne friends ; and fawning flatterers in outward complements of friendship, beyond true friends themselves ; so many hypocrites in outward works seem to carry it away from the soundest Christians. Hypocrisie, though it be but the Ape of Christianitie, and

Ezech. 13. 4.

Alien.

Hypocrites
outwardly may
goe as far (if
not farther)
than the best
Christians.

*Ut qui conducti
in funere plorare
dunt & faci-
unt prope plura
dolentibus ex
animo. Hor.*

*Adulatio quam
similis est amici-
tie? non imita-
tur tantum il-
lum, sed et inest
& praterit.*

Senec. ep. 44.

*Ingeniosior est
ad excogitan-
dum simulatio
veritate. Plin.*

and propoundeth it onely for outward imitation, yet here for all that, the *imitation* exceedeth in some points the *simple*, the *picture* the *pattern*. Is the true Christian *hot* in prayer? he will *sweat*. Is he *something more sorrowfull*? he will *weep & blubber*. In preaching *cries* he? he will *roar*. In hearing doth he but lift up his *hand*? he will lift up his *voice*. Doth he but *sight softly*? he will *cry out amaine*. Doth he *run*? he will *gallop*. Doth the true-hearted *Publicane* look with his eyes on the ground? the hypocritical *Jewes* will hang downe their heads like *Bulrushes*, when yet their hearts stand upright enough. Doth *Timothy* weaken his constitution by abstinence? the *Pharisee* will never give over till his complexion be wholly withered and wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheek? the *Iesuite* will *martyr* his sides with his severer discipline of *Scorpions*: Whether will not pride & vain-glory spur on the hypocrite? Gods glory carries the sincere Christian no further than to *Martyrdome*; there is the highest pitch of outward workes performable by a Christian; and yet vain-glory drives the hypocrite thither also: As Saint *Austin* notably shewes, writing upon those words of the *Psalmist*; *Thou knowest the secrets of the heart: that for thy sake, we are slain continually*. "What means this (saith the learned Father) he knowes the secrets of our hearts? what be these secrets? Surely these, that for thy sake we are slaine all the day long. Thou and I may see a man to be slaine; but why he is slaine thou canst not tell: This God knowes; it is hidden from

Luk. 18.

Esay 58.

Marth. 6.
αφ' οὐρανοῦ.

1 Cor. 9. 11.
ὁ πᾶσι δίδωμι
τὸ σῶμα.

Hypocrites
may suffer
martyrdome.

Psal. 44. 21, 22.

Quid est, novit
occulta? quæ
occulta? &c.

“from us, even in the very Catholicke Church.
 “Think ye there never were any Catholicks, or
 “that now there may not be some, that would
 “suffer only for the praise of men? If there were
 “not such kinde of men, the Apostle would not
 “have said, Though I give my body to be burned,
 “and have not charity, I am nothing. There may
 be some therefore that may doe this, rather in the
 vanity of boasting, than in the sincerity of love.
 So farre *S. Austin*. Whereby it may easily appeare
 how strange are the feats and fainings of mans
 deceitfull heart. Jugglers delusions are more easily
 espiable than these of a false and faining heart.
 Hence it is that in Scripture hypocrisie is com-
 pared to *leaven*, which our eyes cannot distinguish from
 dowe by the *colour*, but only our *palate* by the *taste*.
 Our hands are more competent Judges for these de-
 ceivers, than our eares; which will soone be be-
 witched with their goodly and glorious words. But
 let us begin to handle them but a little, & presently
 we shall feele such roughnesse, such a thorninesse,
 that we may truly say, *The voice of Iacob, but the*
hands of Esau.

And thus much briefly for the first branch of this
 doctrine of the hearts deceitfullnesse. The use
 whereof is twofold.

First, to teach us wisdome and warinesse in gi-
 ving entertainment in our hearts to others; that
 we doe not presently set open the doores to let in
 all. No, though they be such as come commended
 unto us, with all the grace that outward shewes can
 lend them. Otherwise, if we be negligent herein

as

*Potes enim vi-
 dere mortificari
 hominem: quare
 mortificetur,
 nescis: Deus ho-
 novit; Res in
 occulto est, &c.
 qui causa huma-
 nie g'rie pate-
 rentur.*

*Qui hoc face-
 rent iactatione
 magis quam di-
 lectione.*

Luk. 12. 1.

Use I.

Jerem. 42.

Rom. 16. 18.
2 Pet. 2.
Coloss. 2.Matth. 7. 16.
interpreted.

as once the Patriarks by their readinesse to hospitality, in stead of men, received holy Angels; so we contrarily, by our readinesse to beleewe, making our hearts common Innes for every one to lodge in; in stead of holy Angels, may quickly receive the foule and filthy fiends: for false Prophets themselves, as *Christ* tels us, come *in sheeps cloathing*, and so the devill himself *is transfigured into an Angell of light*. How humbly did those captains present themselves before *Jeremy*, desiring his prayer, his counsel, and promising obedience? and yet they had resolved before-hand what to do, and did but dissemble in their hearts, in their so religious a shew of coming to the Prophet. How easily may good *Jeremy* be deceived with such faire shews? In the Apostles times, did not the false seducers, which served not the Lord *Iesus*, but their owne bellies, yet with faire & flattering speeches deceive the hearts of the simple, & make merchandise of their soules? Did they not make great shewes of more than ordinary humility and mortification? for what austerity is there among the Papists, or what zeale in wooing and winning of Proselytes, with which, that of the Pharisees may not compare? Try we then the Spirits before we trust them: for though men may compose their faces and fashions to never so great shewes of piety, yet for all that *seven abominations* may lie couched in their deceitfull hearts. And therefore, when our Saviour tels us, that *by their fruits we shall know* false Prophets, he meaneth not so much the fruits of their lives, which in outward appearance, and in the judgement of men, may be as good

good as the true Prophets (for they come in sheepes cloathing,) as of their doctrine. That we must heed specially, trying it by the word, and not bee carried away with the pompous ostentation, either of their words or workes.

So also among our selves, we must not presently reach forth the right hand of fellowship to every one that beginneth to cry, Lord, Lord; but first we must weigh them in the ballance of the Sanctuary, to see whether they be currant metall or no. *Iehu's* question is fit for all good Christians, to propound to such as *Iehu* was, before they admit them into their society; *is thy heart upright?* As Christ would not trust some that seemed to trust him, because he knew them well enough; so neither should we, because we doe not know them. See how scrupulous the Christians were at first to receive *S. Paul* into their company, which was not so much *dainty nicenesse*, as *just cautelousnesse*, whereto the deceitfulness of mans heart doth necessarily urge us. It is not good indeed to wrong any man with *groundlesse suspicions*; so neither is it good to wrong our selves with *over-easycredulity*. The same spirit that saith, *Charity beleeveeth all things*, saith also that *a foole beleeveeth all things*. And *Charity* is no *foole*. As it is not *easily suspicious*, so neither *lightly credulous*.

Secondly, we must all take notice of this corruption of our hearts, whereby we are ready to deceive our brethren, what by *feigning*, what by *dissembling*. As *S. Iohn* speaketh of sin in generall, so I of this particular, If we say we have no deceitfulness of heart, we deceive our selves. &c. Wee are

D

ready

2 King. 10. 15.
Iohn 2.

Acts. 9.

1 Cor. 13.

1 Iohn 1.

Psal. 50. 5. 17.
18. 19.

Psal. 50. 16.

*Hypocritarum
maculam non
habere, aut pau-
corum, aut nul-
lorum. Aug. de
temp. s. 7. 9.*

ready to take notice of this in others, and wee may heare foule-mouthed persons casting the aspersions of hypocrisie upon such as deserve it far lesse than themselves. For these *carnall* and *loose Gospellers*, they, of all others, are the grossest hypocrites, that in their outward profession they make in the public worship of God, have *a forme of godlinesse*, but indeed have *denied the power thereof, being reprobate to every good worke*; that by making covenant with God in sacrifice, seem to be Saints; yet by breaking covenant, in their slanders, thefts, adulteries, shew themselves to bee Divels; and therefore as the Divell in the Gospell was commanded silence, when he began to take the name Jesus into his mouth; so also these; *What hast thou to do to take my name into thy mouth, &c.* And yet these hypocrites that can not see the huge beame of hypocrisie in their own eye, must needs be tampering with the little moate in their brethrens. O that once we could learne to leave this prying into others, and turn our eyes upon our selves; for the Prophet here saith, *The heart*, not of this kind of men, or that, but in generall challenging us al, *the heart is deceitfull*. Either then deny thy selfe to be a man, or confesse thy deceitfulnesse. And indeed, whose heart is there that can plead guiltlesse? who can with good conscience before Gods tribunal say, I am not sowed with this leaven? nay, how true is *Salomons* complaint, *Every man boasteth of his owne goodnesse, but who shall finde a faithfull man?* as in that one particular of *liberality*, so in the generall of Christianity, that performeth full out as much in workes, as he maketh shew of in words.

words. Such a one is a black Swan, an odde man, scarce one of a thousand, to be wonderd at with our Saviours *Ecce, behold a true Israelite &c.* How many covers and curtaines hath every ones heart drawn before it to hide it selfe? The eyes, the forehead, the countenance lye often; the tongue how often? who can say of all that ever he hath written, as *S. Paul* of his Epistle to the Corinthians: *we write no other things than those you read?* that is, that which you read written, is indeed written as well in our hearts as in this paper; and so of his speeches, and countenance; I speake no other things than those you heare, I have no other face than that you see: which as the painted strumpet cannot say, so neither can the guilefull dissembler that painteth over his malicious and dogged countenance with laughter, and sweet smiling, and such like semblance of faire and lovely looks. Ran sack we therefore our owne hearts, and finding any of the vizors of deceitfulnesse, let us take them off by repentance. This is the best uncaising of the hypocrite, namely, when hee shall uncase himselfe, : not when God shall uncase him by judgeing him; but when he shal uncase himselfe by judgeing and humbling himselfe: not when God shall do it by *condemnation*, but *himselfe* by *reformation*: not when God shall wash out thy paintings with the dashing tempests of his judgements; but when thy selfe shalt wash them out with the sweet dew of thy repenting and weeping eyes, being angry with thy selfe for former deceit; and now turning shoves into substance, shaddowes into truth, a double heart & cloven tongue into a heart

John 3.
Mentis enim simulationum involucri tegitur, & quasi celis quibusdam obtegitur uniuscujusque natura; frons, oculi, vultus per sepe mentiantur, oratio vero sapissimè.
Tull. ad Q.
f at em.
2 Cor. 1. 13.
interpreted.

The best uncaising of the hypocrite, is, when hee uncases himselfe, and so prevents Gods uncaising.

Opplēuit omnia
non simulacris
nec imitamen-
tis, sed luctu
atque lamentis
veris & spiran-
tibus. Aul. Gell.
noct. Attic. l. 7.
.c. 5.

Itaque cum agi
fabula videtur,
dolor actus
est.

of simplicity, and lips of sincerity. *Polus* an actor on the stage, in the representatiō of griefe, remembring the death of his owne sonne, fell from his personat fained mourning to weeping in good earnest, and to cry out amaine in the bitterness of his spirit : so shouldest thou, who hitherto, as an actor on the Stage, only to please men, hast made semblance of repentance, fall from thy fictions to repent seriously and in good sadness. But alas, how many of us doe quite contrary to that of *Polus* ? for he performed the truth of that whereof only the *imitation* and resemblance was expected; we only the *semblance* of that whereof the very *truth* it selfe is expected: He wept indeed, when he was thought only to counterfeit: we counterfeit griefe, when we do, at least would be thought to greive indeed. But it shall be best for us to imitate him, & in the midst of our *histrionicall* and *hypocriticall* repentance, to turn to the true practise of repentance, plucking off our vizors, and making our owne faces as faire as our vizors. It is fearefull, which sometimes is reported to have fallen out, when among a company of counterfeit divels on the Stage, the true divel shall come in and chase away the fained : but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it selfe at length commeth, causing all those shewes to goe away, as the body the shadow.

Thus, if thine owne hand shall un-maske thee, it shall bee for thy credit, and comfort ; if not, but thou wilt rather stay, till Gods hand come to un-maske thee (for certainly every hypocrite

crite shall be unmasked either by God or himselfe) thy case will bee miserable. O happy hee that by doing it himselfe, can save both God a labour, and himselfe paine ! Thou shalt find how fearful a thing it is to fall into the hands of God, which shall pluck thy maske from thy face, and thy head from thy body, both at once ; he will unvizour and uncolour thee, thou coloured hypocrite ; hee will strike thee thou painted wall, to thy shame and confusion : it may be in this life, by giving thee over into the hands of Sathan, and the power of his temptations, that thou shouldest fall into Apostasie, and with *Demas*, imbrace the present world. For such as professe onely in hypocrisie, and together with their outward profession of the truth, receive not inwardly the love of the truth, unto such the Lord shall send *the efficacy of error*, that they should beleieve lyes. But if in this life, God thus detect not thine *Asses eares* under thy *Lyons skinne*, assuredly hee will doe it thoroughly in the life to come at the last day, when hee shall strip thee starke naked of all thy *cloaks of craftinesse*, wherewith thou veiledst thy shame here, and present thee before that generall assembly, as it were on the stage, a laughing stock to Men and Angels.

Acts 13. 3.

2 Tim. 4.

2 Thel. 2.



CHAP. III.

Of the deceit whereby we judge our selves not to bee so evill, as indeed wee are.

2. Part of harts
deceitfullnes,
selfe-deceit,
which, is



WE have briefly run over the former part of the hearts deceitfullnesse, whereby it deceiveth *others*, not it *selfe*, with the severall parcels thereof: now wee come to the second part of deceitfullnesse, and that farre more deepe and dangerous than the former; namely, that which wee may call *selfe-deceit*, whereby wee deceive even *our selves*, sometime together with, some times againe without deceiving others besides.

Two-fold.

This deceitfullnesse may be considered either in the mind or affections *joyntly together*, or in the affections *seperately*, and *by themselves*.

1. In the mind
and affections
joyntly, shew-
ing it selfe in
four things.
1. In judging.

The former deceitfullnesse shews it self especial-ly in foure things: 1. *in judging*: 2. *in perswading*: 3. *in promising*: 4. *in practising*. For the first, which is in *judging*, though it may seem that judgment belongs properly to the mind, yet because here the affections interpose themselves, and the erroneous judgement of the mind commonly receiveth its tincture from the affections, I doe therefore equally interest both the *minde* and *affections* in this first *deceit*. Now the deceit of the heart judging, is either in judging of *our persons*, or of our *actions*.

1. Of our per-
sons: where be
three deceits.
1. Deceit is,
That wee are
not so ill as we
are; either in
regard of the
time.

In judging of our *persons* there are three speciall *deceits*; whereof the *first* is, when we think, through pride and ignorance, that we are not so bad as in truth

truth we are. And this deceit is not only in regard of that wee judge of our selves for the time *present*, but also *past*, and to *come*.

For the time *present*, how many are there, grosse-ly tainted with many horrible sinnes which yet in no case they wil be brought to see or acknowledge? nay, so farre are they blinded through *selfe-love*, and *selfe-deceit*, that they will bee at daggers drawing, with any that shall offer to lay such matters to their charge. The Pharisee cackles and cracks in the Gospel, that he is not *unjust*, nor an *extortioner*; he thought himselfe free enough from those sins; and yet our Saviour, who could not be deceived, fasteneth this imputation upon that whole *Tribe*, that howsoever the outside of the cup and platter were very exquisitely mundified, yet the inside was *full ofravenings and wickednesse*. Whereupon he exhorteth them by Almes to make cleane those Dishes which even swimmied with blood, in regard the meates in them were gotten by evill meanes, as by devouring of Widdowes houses, through colour of long prayers; by teaching children even to starve their owne parents, to offer to the Altar, that is indeed, to their paunches and purses. Was not this injustice and extortion; and yet because it was something more cleanly carried, and not so grosse and apparant as that of the *Publicanes* or common theeves, therefore he blesteth himselfe in a supposed freedome from that sin, and triumpheth, saying, *I am no extortioner, no unjust person*. Nay out of thine owne mouth shalt thou be judged, thou deceitfull Pharisee; That shall cast thee: For, when after thou

1 Present.

Luke 18. 11.

Luke 13. 39.
verse 42.

sayest, nor as this *Publicane*; is not this shamefull injustice for thee to judge another mans servant, that standeth or falleth to his one Master? And when afterward thou gloriest in thine owne vertues, of fasting and paying of tythes, as though by these things thou hadst deserved to be kept by God, from breaking out into the scandals of adultery and extortion, art not thou an extortioner in the highest degree, that goest about to extort and wring from God himselfe his most precious treasure, his glory, which hee will not give to another? Thus many, with the Pharisee, think themselves innocent enough of theft, and such like crimes, and will wish they could no more bee touched with other sinnes, when indeed they have their hands very deepe in these transgressions; usually robbing their brethren of their good name, which being above silver and gold, the theft thereof must needs, proportionably, be above the theft of silver and gold, which is punished with the gallous; nay, robbing God himselfe of his worship; of his *Sabbaths*, the time, and of his *tythes*, the props of his worship. What a mockery is it then for thee to talke of paying man his dues, when thou deniest God his? Or is it theft to rob thy fellow subject, and not to rob thy King, and Sovereigne? So againe, wee may heare others purge themselves of covetousnesse, as though they were not at all given that way, onely upon this ground, because they are no miching and scraping niggards, but rather wastfull and riotous prodigals: Not considering that their prodigalitie cannot be upheld, but by covetousnesse, in seeking for more than

Prov. 21. 2.

Mal. 3. 8.

than God hath allotted, and that by ungodly and unjust practises. So others free themselves of pride, onely because they exceed not in their apparell, as others, when yet inwardly they are swollen with selfe-conceit, and no men think better of themselves, than they doe. Our ruffling and swashing cutters, with whom a *word* and a *blow*, a *lie* and a *stabbe*, think themselves of an *heroicall* spirit, and in no hand would indure the imputation of Pusillanimie, of basenesse of mind and cowardise. Yet the truth is, they are most base, and vile cowards, slavishly yeelding to their owne vile affections, which to overcome, and by repentance to be revenged of, is a farre greater argument of a noble and generous spirit, than to pursue so eagerly the revenge of every petty injury, which the Apostle disgraceth by a word that signifieth *infirmity*, and *losse of victory*. If it were true valour, why should not they be as hazardous of their estates and lives, for Christs sake and the Gospell, when occasion requires? But then none so faint-hearted and dastardly as they. Infinite were it to follow all the particularities, whereby this deceit might be exemplified. Of all others this is the most generall branch thereof, when men think they have not such and such corruptions, because they feelee not the powerfull operation of them, by reason of Gods restraining hand. Many naturall men there are whom God never renewed by his grace, in whom yet hee so moderateth and bridleth many corruptions, as pride, lust, cruelty, &c. that they breake not forth. Hence such men deceitfully imagine
that

1 Cor. 6. 7.
ἡττήματα.

that they are framed of some pure mold, and are of a better nature and disposition, free altogether from such corruptions, because free from the annoyance of them; As though a Lyon were no Lyon when fettered that he cannot rampe; or a theife no theife, when manacled that hee cannot steale; or the stone no stone, when so bedded in the bladder that it cannot greatly vex. Left therefore wee deceive our selves in this point, it stādeth us in hand, diligently to examine whether the *rest* and *silence* of our corruption be from the *restraining*, or the *renewing* spirit; from the grace of God *suppressing* it, or *oppressing* it; from want of a *mind disposed*, or of an *occasion* to bee *proposed* for the drawing forth of the corruption.

2 Past.

Mat. 23.

As thus wee are deceived in judging of our selves for the time *present*, so also *past*, and to *come*: for the *time past*, we have an example in the *Pharisees*, that said, if they had lived in the dayes of their fathers, they would not have murdered the Prophets, when yet, their bloody persecution of *Christ*, that taught no other doctrine than that which the Prophets of old had done, might sufficiently discover the deceitfulnesse of their hearts in this kind. Thus what wicked miscreant is there, that will not be ready to cry out upon the high Priests, the Jewes & trecherous *Judas*, with the rest that had their hands in *Christs* blood; and as for them, if they had then lived, they would have taken *Christs* part, against the *Jewes*; and so *Hoopers* and *Bradford*s part, against *Bonner* and *Gardiner*? A likely matter, they now make so much of those in whom the piety and zeale of those holy martyrs

martyrs revived. Assuredly, hee that now under the Gospel, sheweth a spitefull and malicious mind to a good and holy Christian, well may hee deceive himselfe, hee shall never deceive mee so farre, as to make me think otherwise, than that if he had lived in holy *Hoopers* dayes, hee would have been ready with the forwardest, to have carried a faggot to his stake; yea, if he had lived in Christs dayes, he would have beene ready to have driven in the first nayle into his body. Certainly an *Herod* and *Herodias* to *Iohn Baptist*, would have been an *Ahab* and *Iezabell* to *Elias*. And yet I make no question, but if one had asked either *Herod* or *Herodias*, what they thought of *Ahabs* and *Iezabells* dealing toward *Elias*, and what they would have done in like case; I doubt not I say, but they would have condemned them to the very pit of hell, and made many goodly protestations, that if they had then lived, they would have done farre otherwise: But insomuch as they did the same thing to a new *Elias*, the *Baptist*, that came in the spirit and power of *Elias*: it was thereby evident what they would have done to the *Elias*.

Lastly, we deceive our selves in regard of the time to come, when wee will not take that notice of our corruption, as to think wee are in danger of falling hereafter into those grosse & scandalous sins which hitherto we have avoyded: thus many will not stick *Thrasionically* to boast, that if *Popery* and persecution of the truth should againe re-enter, yet they would never shrink. But a notable example for this purpose, is that of *Peter*, who had so opened his eares to the voyce of his owne deceitfull and lying heart, that hee

3. To come.

2 King. 8. 13.

hee could not believe *Christ* himselfe, the God of truth, fore-warning him of his threefold denial; he could not be perswaded therewas so much wickednes in his heart. So *Hazael*, when the Prophet told him he should cruelly rip up the women with child and dash their children against the stones, as thinking better of himself, than that ever he should break forth into such outrage, answered not without some indignation, *What, am I a dog?* Yea, that thou art *Hazael*; & so naturally are all the sons of *Adam*, in their vicious qualities, worse than dogs, beares, tigers. And thus, if our own hearts deceive us not, shal we judg of our selves, that there is is no sin so odious, unto which of our selves wee are not sufficiently inclinable. For *originall sin*, in which we are al bred & born, containeth in it selte the *seeds* of all sins, that fearefull sin against the holy Ghost it selfe not excepted. And therefore by reason of this so corrupt & rotten a nature, we have a disposition, even the best of us, to the vilest & most loathsome sins. One would have thought that the Disciples in regard of their education and nurture, both under their *Parents*, in honest and frugall trades, & under our *Saviour*, in holy and spirituall learning, should have bin far enough from *surfetting & drunkennesse*, the sins of *swaggerers*, and not of sober, civill men, much lesse godly & zealous ministers. And yet unto them our *Saviour* addresseth this admonition, *Take heed unto your selves that your hearts bee not made heavy with surfetting and drunkennesse*. For they had in thē the common poiso of nature, & so were obnoxious even to the most shamefull and reproachfull evils. And yet for all
this

Luke 21. 34.

this, whose heart is there free from this deceit of thinking himself free enough, and far enough from many, specially hatefull, and ignominious sinnes, as murder, theft, adultery, perjury, apostacy, and such like? Would not *David* (think we) as well as *Peter* admonished of his future denial, have made strange of it, if it had bin told him before-hand, thou shalt defile *Bathsheba*, murder *Uriah*? Would he not have answered with *Hazael*, *What, am I a dog?* This deceit is exceeding dangerous, and therefore take we heed of it. For whence is it that men oftentimes, as it seemeth of milde and gentle natures, break forth into great rage, even unto murder; and againe, men of chaste behaviour, into filthy and brutish uncleanness? Whence is this I say, but from this deceitfulness of our hearts, whereby we perswade our selves that our nature is not so far venommed, that it should be likely to bring forth such pestilent evils? & therefore growing secure, and remitting of our watchfulness, we are the more easily overthrowne. Indeed, some sinnes there are to which we are not so much tempted, as others (as *Luther* said of himselfe, that he never felt himself tempted to covetousnes:) yet there is no sin but we may both be tempted to, and through temptation, fall into, if Gods underproping hand withdraw it selfe: As the *Apostle* notably teacheth, exhorting to moderatiō towards our brethren fallen even into fouler sins, upon this ground, *Considering thy selfe that thou mayest be tempted, even with a powerfull and prevailing temptation to fall into thy brothers sinnes.* The use then of this point, is, to take heed of this deceit, & knowing our selves what

Gal. 6. 1.
interpreted
use.

what wee are to tremble and to feare, even those finnes which wee least suspect, and whereto wee find not our selves so pronely carried, as to others. Wee would be loath to trust a beare or wolfe, or any such like Beast, though by culture and manurance in their youth their in-borne fiercenesse bee something mitigated; Still their naturall disposition sticks to them, and that will teach them to doe mischief. Why then should we repose any such confidence in our selves, that wee shall never lash out into such and such evils? Wee have a Schoole-master within, that naturall corruption that cleaves so fast unto us, that will be ready to teach us, yea to urge and force us to the very height of iniquity. Few will so trust their bodies, though never so sound and healthy, but that they will feare even the most dangerous diseases, as the pox, the plague, and such like infections; for that they know that even the bodies of the best constitutio have matter within, even for the vilest disease to worke upon. Assuredly, thy *soule* is a farre more fruitfull *seminary of Sinnes*, than thy *Body of diseases*. Why then shouldest thou suffer thy self to bee deceived more in the one than in the other? The Heathen Philosopher commended this meditation to his Schollers in the hearing of others faults, *have I done any such like thing?* A good meditation; but yet in case this questiō greatly trouble us not, let us add this other, *may I not doe the like or worse?* This is the holy fear Gods children should have of themselves continually: Such as was that in the eleven Disciples, who hearing Christ fore-telling, *One of you shall betray me,* every

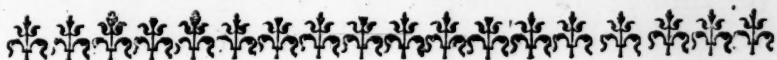
*Nunquid ego
tale? Plato.*

Prov. 18.

everyone in agodly *jealousie* & *suspition* of his own naughty heart, cryed out, *Master, is it I? Master, is it I?* here even *Peter* himselfe, that a little before could not think his heart so unsound, as to be fit to bring forth the *mishapen brat* of *fearfull denia*ll, now (haply something schooled and cooled by the former so vehement and confident prediction of *Christ*) feareth the *ugly* and *terrible monster* of *fearlesse* and *faithlesse betraying*. In this latter feare, imitate we *Peter*, and not in his former presumption: for when once we shall entertaine this deceit, that there are any finnes which wee need not greatly feare, then are wee nearest falling into them. And so often it commeth to passe, that whilst wee carefully watch against those finnes wee see our selves by strong temptations daily drawne unto, and wholly neglect others, we think not our selves so subject unto; escaping by watchfullnesse the greater, through this deceitfulnesse of our hearts, and the fruit thereof, our security, wee fall in the lesser dangers. Surely *Lot* was in greater danger of uncleanness, living among the impure *Sodomites*, than solitarily in the Mount; and *Noah* was in greater danger of drunkennesse, living among the drunken sots of the old world, that did nothing else but *brutishly* eate and drink, than when there was none alive to converse with but his owne family. But yet they were in danger also in their solitarinesse, as having that within them, without which the evill example of the wicked could not have corrupted them. Among the wicked, *evill example* indangered them: when from them still their *owne corruption* threatned

Math. 24.
7^{ew} 20^{yles}.

ned danger. But loe (examples for ever to bee remembered) because in their solitarinesse, this deceit of heart took place, that of themselves they were not so frameable to such sinnes, and so stood not, as in times past, upon their guard; hence it came to passe, that they who got the victory in the greater, were shamefully foyled in the lesser conflict; they that overcame two adversaries together, the *flesh* and the *world*, were miserably overcome by one of them alone, the *flesh*, without the ayde of the *world*. O then deliver wee our soules from this deceit, and possesse wee them continually with this meditation. There is no *baggage* so filthy, but my heart it is a fit *sink* to receive; no *monster* so hideous, but it is a fit *womb* to conceive, no *weede* so poysonfull, but it is a fit *soyle* to bring forth. Hardly shall he be caught that thus feareth the snare. Indeed in evil of punishment that of *Iob* is often true: *That which I feared is come upon me*. But in the evill of sin, that of *Salomon*, *Blessed is hee that feareth alwayes*. How blessed, but in escaping the sinne feared? as the opposition there shewes; but hee that
 [not fearing] *hardens his heart,*
shall fall into
evill.



CHAP. IV.

Of the deceits of three severall sorts of men, the rich Worldling, the civill Iusticiary, the loose Libertine.

SO much of the first deceit, in judging of our persons. The second followeth. And that is, when we think our selves in good and happy estate before God, being indeed miserable; when with the Church of *Laodicea* wee judge our selves rich & wanting nothing, when indeed we are poore, naked, blinde, and beggerly wretches. If any man (saith Paul) thinke himselfe somewhat, when he is nothing, he deceiveth himselfe in his imagination. Now what greater somewhat than for a man to bee happy? what greater nothing than to be miserable? and so what greater deceit than this, for a man being miserable, to judge himselfe happy? being in Gods deepe displeasure, to account himselfe to be highly in his favour? A deceit indeed very common, but also very dangerous: for in this case mans deceitfull and dreaming heart makes him like that dreamer of the Prophet, who though hungry and thirsty, yet in his sleepe thinks he hath meate and drink; but as he awakened, sees his error, and feelles his hunger; so shall the heart aroused by God, at least at the day of judgement, see her deceit, and feelee her misery. Surely, as in the naturall dreams, it is better when they bee false, they should bee of fearefull things, than of joyfull: as better for a King to dreame himselfe to be a Beggar, than contrarily for a Beggar to dreame

The second deceit is, that our bad estate is good. where there are Revel. 3.

Galat. 6. 3.

Esay. 29. 8.

dreame that he is a *King*: for the *King*, when he wakens, his griefe is gone, and his joy redoubled, seeing the vanity of his dreame; but the beggar, when he awakes, his former griefe that slept with him, awakes, & returnes so much the fiercer, in regard of the false joy of his dreame: so is it in these dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the sonne of *God* thinkes himselfe a slave of *Sathan*, than the contrary, when the limbe of *Sathan* deemes and dreames himselfe a member of Christ. Better it is for *Nebuchadnezzar* (being a man) through his braine distempered with melancholy, to thinke himselfe a beast, than for a beast to thinke it selfe a man: for this deceit is nothing so usuall, nor so perilous. A mans false conceit of misery, when indeed hee is happy, may lessen his happinesse, it cannot make him miserable: but a mans false apprehension of happinesse being miserable, is so farre from making him happy, that it makes him twice, yea, remediable miserable: it being the first stepp to happinesse, to know our misery. Lamentable therefore is it, that this deceit being so pernicious, should be so universall. Our *Saviour* tels us, that there are but few that shall be saved: And yet if all they should bee saved, that thinke they shall be saved, sure then they are but very few that shall be damned: and then the *strait* and *narrow way* is that which leadeth to hell, the *broad way* is Heaven-way: for who is there, almost, that perswadeth not himselfe he shall be saved?

Fourre deceits.

And here I observe more specially the deceit of foure severall sorts of men; the *rich Worldling*, the *civill*

civill Iusticiary, the loose Libertine, or carnal Gospeler, and the temporary Beleever; all these upon their severall, but all of them deceiveable grounds, perswading themselves they are in the favour of God.

First, the men of this world whose bellies God fills with the hid treasure of the earth, upon occasion of their outward prosperity are quickly brought into this fooles paradise of thinking themselves to bee the speciall darlings of God : for if the godly themselves have oftentimes their eyes so dazeled with the outward glittering & flourishing estate of the wicked, as thereupon they are ready to say of them, *The generation of Gods children;* which was once *Dauids* error for a time : how much more then, thinke we, will the wicked thinke so of themselves? *Hee that maketh gaine,* saith *David,* *blesseth himselfe,* namely, in this false opinion of his owne felicie. And elsewhere he sheweth, that when God *holdeth his peace,* and doth not by his judgements disturbe them in their pleasures and profits, then presently their deceitfull heart thereon inferreth that *God is like to them;* hee alloweth of them and their doings. That we may free these men from this deceit, and discover the grossnesse of it, divers things must be considered.

First, if riches bee that that makes men happy, (according to the foolish phrase men use when such things befall one, *O, he is made!*) how then comes it to passe, that Heaven, the chiefe and royall seate of blessednesse, is so emptie of these Treasures? for there grow no minerals, the veine of silver and gold is not to bee found there. And yet *God,* who there

I
Rich world-
lings deceit.
Psal. 17.

Psal. 73.

Psal. 10. 3.

Psal. 50.

Iob. 28. 28. 14.

Luke 8.

Eccles. 7. 23.
interpreted

sheweth the brightest lustre of his glory, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may serve to make them *completely* blessed. Surely, belike happinesse must bee digged out of the bowels of the earth, it growes below, not above; The earth can no longer say, when it is demanded of our happinesse, as it is in *Iob*, *it is not in me*. If silver and gold be our happinesse, then it is in the earth, and so, which is strange, it is nearer *Hell* (which the Scripture seemes to place below in the deepes) than *Heaven*, which all know to be aloft, and so nearer the *Divell* than *God*: let me have *heavens miserie*, take thou *hells happinesse*.

2 If this deceit be true, happinesse should rather be found in the *wildernesse* of *India*, *Turkey*, and such like barbarous and brutish places, than in the faire *Eden* of the Church. Is it likely, that if riches were such Pearles, the Lord would cast them unto such *Swine*? if such happy things, he would throw them to such *Dogs*? if the childrens bread, he would feed whelps with them?

3 Riches indeed in themselves, are the good blessings of God, and the notable instruments of vertue, as wee see in *Salomon*, *Abraham*, *Lot*, and other holy rich men, in the Scriptures, in all whom that saying was true, *Wisedome is good with an inheritance*. Wisedome is good without an inheritance to the owner, but it is not so good to others, it cannot so clearly shew and manifest it selfe to them, without the helpe of this instrument. As how could *Abraham* have shewed his hospitall and bountifull minde, in entertaining strangers, if poore? How could

could *Iob* have declared his mercy and liberality to the poore without his riches? How could *Solomon* have witnessed his munificence, and royall magnificence, yea, his zeale, and piety in building the temple, together with his wisdom and skill in naturall Philosophy, had not the Lord so abundantly furnished him with these helps? What then? shall we say, because riches are the instruments whereby Vertue declareth it selfe, therefore they make men vertuous? that, because a good penne is the instrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the penne good, and to be a fit instrument of writing well. For furnish an unskilfull writer with never so good a penne, yet his fist remaines still as unskilfull: So a good man knowes how to make use and advantage of riches for the practise of Vertue, as *Solomon* sayes, *The crown of the wise is their riches*: but yet give them a foole, and you put a sword into a mad mans hand, still he is as wicked, nay, worse than before, as *Solomon* addeth in the same place, *the folly of fooles, namely rich ones, is foolishnesse*: why, was it not foolishnesse before they were rich? yes, but not in comparison of that it is now, since they became rich. That as *wisdome is good*, that is, better, shines brighter, so *folly is naught*, that is, farre worse, more palpably discovereth it selfe, *with an inheritance*. That which *Solomon* speaks of *silence* in a foole, may as truly be said of *poverty* sometimes. A foole is accounted wise while poore, but let him once be rich, then his folly is foolishnesse indeed. Riches then declare whether we be good, or no,

Prov. 14. 24.
cleared.

Prov. 17. 28.

Hom. r. ad
Pop. Ant.

as a word in a mans hand, whether he bee sober or drunk : but they make us not good; because, as I said, they are only instruments of goodnesse. And the instrument always receiveth its force from that which useth it, giveth none unto it. Were it not absurd for a man to think himselfe a good Scholar, because hee hath many Books standing in his Closet? or a good Musitian, because hee hath many Muscicall instruments hanging upon his walls, when he knowes not how to use either Books or Instruments? And yet riches are no such necessary instruments of *grace*, as books are of *learning*: For a man may shew as much, nay, as *Chrysostome* hath well noted in the example of *Iob*, more of some obedience, namely, that which we call *passive* in poverty, than in riches.

Drus. in adag.

Exodus 9. 16.
interpreted.
Vide Inn.

4 Riches, though they be the gifts of God, yet we must consider with what hand he reacheth them forth unto us, whether with the right, or the left: with what mind he giveth them, whether in love or in anger. For God often giveth men riches as hee gave the *Israelites* Quails, even to be *thornes* to choak them. Herein being like that King *Eutrapetes*, that heaped up most riches upon such as he most hated, saying, that together with their riches he should crush them with an heavy burthen of cares. *Pharaoh* himself was not smitten with many of those judgements, wherein others perished; but it was not from any speciall respect God had of him above them; but God himself, lest he should misinterpret it, tels him the reason, *for this cause I have reserved thee*, namely, from being stricken with the

the former judgement, not for any love I beare to thee, but *that I may shew my power in thee.* The Psalmist therefore excellently couples these things together, *The Lord giveth sight to the blinde, hee raiseth up the crooked, he loveth the righteous.* To teach that the Lord may dispense these outward blessings to the wicked, but not in love, save only to the righteous. Wherefore our *rich worldling* hath little cause of rejoycing in his riches, unlesse he knew that the Lord *looked upon him*, as *Elizabeth* speaketh of the blessing of her fruitfull wombe, in the giving of them, even with a sweet and amiable countenance, ready together with his riches to *deale his owne soule* unto him. But it is otherwise: The Lord turneth his back upon him, even then when his hand reacheth forth these outward things unto him. In his *anger* he giveth these supposed felicities to the wicked, which in his *mercy* he denieth to the godly. He putteth them into the fatter pastures because he meaneth to kill them, and causeth these to feed on the bare commons, because he will have them live still. If the stalled Oxe had reason, would he be so senselesse, as to think his master loved him better than his fellowes, because of his more liberall food? know it then thou rich worldling, God only fattereth thee for the slaughter. Hee thus ladeth thee with these blessings, that by this meanes aggravating thy ingratitude, and impenitency, hee might lade thee with a heavier weight of condemnation: Yea, by this meanes in his just judgement, as by an outward occasion, he provoketh and stirreth up the corruption of pride, covetousnesse,

Psal. 146. 8.
enlightened.

Luke 1. 25.

Rom. 2. 4.

Psal. 69, 21.

cruelty, oppression, and such like, which before were in thee, but for want of occasion could not so plainly shew themselves. That therefore this hid corruption may be discovered, he offereth fit matter for it to feed upon, to work upon. *Judas* was covetous before he came to Christ: therefore Christ gave him the bag to feed that his humour, to minister fuel to it, that so his rotten heart might be detected: Should not now *Judas* have deceived himselfe much, if he had apprehended the office which Christ assigned him as an argument of his greater respect, as though he had reposed more confidence in him for fidelity, whom indeed he knew to be most unfaithful? *Judas* bag was a net to catch his soul. The wicked's *Table*, though swimming never so much with dainties, is his snare, and *his prosperity his ruine*. God giveth them these things no otherwise than *Iael* gave *Sisera* milk and lodging, that by this meanes casting them into the dead sleep of security, he might strike them through with the naile of his judgements: or as *Ehud* gave the present to *Eglon*, only that he might have an occasion to sheath his dagger in his bowels: wherefore look how *Haman* deceived himselfe in construing the Queens invitation of him to the banquet, as a matter of speciall grace; for indeed she did it only to accuse him: alike doe these fat worldlings deceive themselves, imputing their outward prosperity to the favour of God, who indeed only giveth them these things to furnish their inditement out of them; like as once *Ioseph* caused his cup to be put into one of his brethrens sacks, that he might pick a quarrell with them, and lay theft to their charge: for God; how-

howsoever he hath given the wicked these earthly blessings, yet will he challenge them of theft and unjust usurping of his creatures, to the which being out of Christ, they have no right & title. See then ye miserable muck-worms of the earth, how grossely yee deceive your selves, that are so fearfull of being deceived by others; and know that as in other regards, so in this hath our *Saviour* befoold you, that you thus lull your selves asleep in a false conceit of your own happinesse, and sing a *requiem* to your own soules; *Soul, take thine ease*; and yet, *sinne lies before the doors; this night, O fool, shall they take away thy soul*: And then, though with *Dives* ye have been *rich in this world*, yet with him also ye shall be poor enough in the world to come: so poor, that yee shall bee driven to begge a drop of water of some *Lazarus*, to whom here you denied *crums of bread*. O extreame, & more than beggerly poverty, when thou canst not command a little drop of water! So, fitly did the Apostle say, *Charge them that are rich in this world*, intimating that there is one riches and poverty of this world, and of the world to come another; as *Lazarus*, poore in this world, became rich in the other world; & *Dives*, rich in this world, became exceeding penurious in the other: withall teaching that these riches when they last longest, last no longer than this life, they follow not after us when we are dead, to make us rich in that other world; Goe now and blesse thy selfe in thy riches and prosperous estate, as badges of blessednesse, from which holy *Agur* desired to bee blessed; fearing lest his shooe being over-wide for his foot, it would

Luke 12.

Luke 16.

Heb. 12.

would but hinder him in his journey, and his over-ample estate would be as cumbersome to his soule, as *Sauls* armour would have been to *Dauids* body. The Apostle tels thee, *God chasteneth every child he hath*, and none but bastards goe uncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *sonship*, namely, thy oyled and buttered paths, thy long ease and freedome from crosses, for which the holy Ghost hath reproached thee with the brand of *bastardisme*? Our *Saviour* cries out, *Woe be to you, ye rich men, for ye shall weep*. What a madnesse for thee to blesse where Christ curses? He tels thee that thy riches are as great burthens, hindring thy entrance in at the strait gate; and as the bunch on the Came's back, hindring his passage through the needles eye; and therefore cries out, *How hardly shall a rich man enter into the kingdome of heaven*? what a dotage is this to account the barre of heaven dore shutting it up against us, to be the key opening it to us; to take *weights* pressing us down to *hell*, to be *wings* lifting us up to *heaven*?

Civill Iusticia-
ries deceit.

A second sort of men deceiving themselves in this kinde, are our *civill Iusticiaries*, who therefore judge themselves to be in good state to *God ward*, because they live without scandall, honesty, quietly paying every man his own, &c. If they had hence concluded, they had been in good state to *man ward*, the deceit had been more tolerable; for men cannot so well challenge those that can with *Samuel* say, *Whose Oxe or Ass have I stolen? whom have I wronged?* but the deceit is fond, to think therefore God can have no Action against thee. Alike as if thou shouldest think

think the King can touch thee in nothing, because thou hast not failed in any point the Law ties thee to thy fellow subjects, with whom thou livest, and yet haply hast many wayes faulted against the King himselfe: Thou talkest of paying men their dues; wel let it be so; what can follow hence, but that among men thou shalt goe for an honest man? what, with God too? yes, if thou canst truly say, thou payst him his dues, the due of prayer, hearing, reading, and meditating in the word, sanctifying of the Sabbaths, the which our civill man never payeth, and therefore as thou wouldest account him dishonest, that payes thee not thy dues, so will God account thee for not paying him his. *This is true Religion*, saith *Iames* to the loose professor, severing some outward duties of Religion in the first, from righteousness in the second Table, *to visit the fatherlesse and widow &c.* which are duties, not of Religion properly, but of *Justice* and *Righteousnesse*: and this he doth, because this is the triall of the truth of our Religion. By like reason and proportion may I say to the *civill man*, as unreasonably dividing the works of righteousness in the second Table, from those of religion in the first: This is true righteousness, this is true honesty, to sanctifie the Sabbaths, to call upon the name of the Lord, to conferre, to meditate on the word: For look what kinde of Religion that is, which is not attended with *honesty* to men, alike is that *honesty* which is not joyned with *Religion* to God. Now the former Religion none so ready to condemne for naught as the civill man himself: for zeale and devotion in no case can he away with: therefore his
owne

Matth. 5.

owne mouth being judge, his owne honesty which he so magnifies, and makes the only prop of his happiness, must needs be rotten and unsound. *Vnhonest religion is as good as irreligious honesty*: And if in thy judgment the former be naught, surely the later cannot be good. Religion, or the feare of God, *Solomon* calls the *head* of all goodnesse: Honesty then without religion, is as a body without a head, even a rotting and a stinking carrion, and wilt thou yet be so fond as to think it is a sweet smelling sacrifice in Gods nostrils? Heare *Christ* telling the *Pharisees*, such as thou art, that the *harlots* and *Publicans*, as if I should now say to thee, *cut-throats*, and *cut-purses* should goe before them into the kingdome of Heaven. And againe, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of Heaven*: And if this cannot stop thy mouth, yet let *Esayes* foul cloath, all our righteousness, even our righteousness, the Prophet includes himselfe, holy *Esayes* owne righteousness, the righteousness of grace is a *menstruous cloth*, that will rather soule our faces than wipe away the filth of them: what then is the righteousness of *Nature*? Surely, *Christ* must both *wash* and *wipe* his Disciples feet: His blood must be both *water* and *towell* too. Renounce then thine own righteousness, even *spirituall*, much more *civill*, and trust only to his.

III.
Libertines de-
ceit.

The third sort of these *self-deceivers* are our *common* and *carnall Gospellers*, *Gospel-spillers* rather, being indeed *loose Libertines*, that do *turn the grace of God into wantonnes*: These also judge themselves to be in good case before God; and why? because they have
beene

beene borne in the Church, and still enjoy the priviledges thereof; they have beene washed with holy water, and are daily fed with the spirituall *Manna* of the Word and Sacraments. This was the usuall deceit of the *Iewes*, who cried, *The temple of the Lord, the temple of the Lord*: and had nothing else to blesse themselves withall but the cognizance of Circumcision. And our Saviour sheweth, how many at the last day shall looke for eternal life, only because they have eat and drunke in his presence; which I understand of the spirituall eating & drinking in the hearing of the Word, and receiving of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feasting table to the gallows with *Haman*. And though they flye never so much with *Ioab* to the hornes of Gods Altar, yet it shall not defend them from Gods sword; for the very truth is this, the man that wants the wedding garment, is no otherwise bidden to the feast, by the King, than *Haman* was to Queene *Esters* feast; hee shall there finde God no lesse angry with him, than *Haman* found *Ahasuerus*, and heare that fearefull sentence, *Take him, binde him. &c.* Of this deceit *S. James* speaketh, when he saith, *Be yee doers of the word and not hearers only, deceiving your selves.* Shewing thereby, that many, as the miserable experience even of these times also sheweth did therefore repaire themselves in the number of Gods people, only because they came to the Church, heard the word, and presented him with the outward sacrifices of their prayers, and praise, howsoever their lives otherwise were most vile and vicious. But *S.*

James

Jerem. 7.

Matth. 7.

James 1. 22.

Times afterward telleth these deceivers, *If any man seeme religious, and refraine not his tongue, deceiving his owne heart, his religion is in vaine.* And so doth *S. Paul* tell the Iewes that rested in the Law, & the outward letter thereof, that their Circumcision was no better than uncircumfion; as a man may lay to a base Player, apparelled like a Kings sonne, that his Princes coat is no better than a beggars; It shall doe him no more good, procure him no more honour or respect. For Circumcision, Baptisme, hearing, receiving, and all such like badges of outward profession, they are but as the outward garments of Christians, which may easily bee put on by those that are none. And therefore howsoever these by many are thought sufficient to make them good Christians, yet *Salomon* sticks not to make them the *markes of fooles*, when there are no better than they, as when he calleth Gods owne sacrifices, the sacrifices of fooles: *be more ready to heare than offer the sacrifice of fooles*; because of this foolish conceit, which many ground upon them. But notably doth God shake these *deceivers* in the fiftieth *Psalme*, who for all their lying, flandering, whooring, thieving, would yet needs goe for Saints, because they were diligent in the outward service of the temple. They thought they were very carefull members of God when they plyed him so fast with the sacrifices of the Law, both morning and evening; and yet God telleth them, that none were so unmindfull of him as they, and therefore verily fearefully thundreth against them; *O consider this yee that forget God, lest I teare you in peeces*: For when the truth of obedience, and power of godlines is wanting,

wanting, surely there is small difference betwixt an *Israelite* and an *Ismaelite*, a circumcised *Hebrew* and an uncircumcised *Philistim*, a baptised *English man* and an un-washen *Turke*. Neither is the barren *Fig-tree* in Gods Orchard in any better case than is the *Bramble* in the wildernesse; In which regard *David* is not afraid to call the *Eliphims Strangers*, and *Sauls* Courtiers *Heathen*, and *Saul* himselve *Cushi*, or an *Aethiopian*, although all of them lived in in the visible Church, as members thereof: to shew that God will lappe them up in the same bundle of condemnation, together with the Heathen and uncircumcised *strangers from the Covenant and Commonwealth of Israel*. This therefore will be but a silly plea before God, We have gone to Church, frequented the Prayers, heard the Sermons; nay, the plea of preaching Sermons will not be admitted. When thou bringest to God the Sermons thou hast heard, thou bringest *Vriahs letters*; he matter of thine own death and damnation. For therefore shall God adjudge thee to so much sorer and severer condemnation, by how much thy meanes of repentance have beene greater. Therefore shall the earth be cursed, because having beene watered with the dew of Heaven, it bringeth forth nothing but Brambles and Bryars. But here our *Libertine*, besides his outward formall Church-service, urgeth his *faith* in the merits of *Christs*.

Ans. His faith is meere fancy: for first, *Faith cometh by hearing*, and so also it is nourished by hearing the Word, Prayer, and the Sacraments. But these men cannot tel how they came by their Faith; And

Psal. 54. 3.
Psal. 59. 5. and
7. 1. opened.

Hebr. 5.

Rom. 10.

And it is suspicious when men have goods, and cannot tell how they came by them: assuredly they cannot say they came to their faith by any such meanes: for they despise the powerfull ministry, and to pray aright they know nor, whereas true faith, the daughter of the word, cannot but with all humilitie and thankfulnessse acknowledge her Father.

2. True faith is *copulative*, it joyneth together the whole word of God: it beleeveth one promise as well as another, the promises of this life as well as those of the life to come. But our *Libertines* faith, that seemeth very strong in beleiving salvation by *Christ*, in temporall dangers that concerne the outward man onely, cannot uphold it selfe: the reason is, for that, as their faith is a fancy it selfe, so it apprehenderh eternall salvation as a fancy, and so they can be bold enough; but *temporall salvation* being apprehended as a matter of truth, their fantastickall faith cannot lay hold of the promises thereof: these men that so confidently professe that they beleieve God hath provided superabundant riches. of glory hereafter for them, cannot yet beleieve that he will provide competent necessities of maintenance for this present life, whence they so tremble in their dangers. Againe, Faith beleeveth the threats of the Word, together with the promises. Now, thou who pretendest beliefe of the promises, shew me thy beliefe of the threatnings: diddest thou beleieve the truth of those menaces which God hath denounced against uncleane, covetous, ambitious, proud, envious, malicious persons, and such like sinners, how durst thou then so wallow in these sinnes, that

if

it God in stead of Hell had promised Heaven as a reward unto them, thou couldest not do more than thou doest: Why shouldest thou deceive thy selfe with an opinion of faith, when indeed thou beleevest not so much as the Divell? for hee beleeves [namely the threatnings of the word] and trembles for horreur; but thou goest on in sinne, making a mock of the menaces; and in the infidelity of thy heart, givest them the lye, saying, no such thing shall befall thee. And so much for the three former *selfe-deceivers*.

James 2.



CHAP. V.

Of the deceits of the temporary Beleevers Faith, and feelings.

VEe come now to the fourth sort of these *deceivers*, the *Temporary Beleevers*, described by our *Saviour* in the *Parable* of the *Stony* and *thorny ground*, and by the *Apostle Heb. 6.* They heare the word, and are inlightned in their understandings, yea ravished one would think in their affection: for they heare it, saith our *Saviour with joy*: where, by one of the chiefest affections, we are by like proportion to understand all the rest, even the affection of griefe it selfe; that as they rejoyce in hearing of the comforts, and other such like doctrine which requireth ioy, so when the nature of the doctrine requireth griefe, they are also affected with sorrow: and therefore as the hearing of the word, with those *Israelites*, doe often even draw

IV
 Temporaries
 deceit, touch-
 ing Matth. 13.
 Matth. 13. 20
 explained.

buckets of water, and shed rivers of teares: even this also to bee understood by their hearing the Word with joy, because they rejoyce even in this grief, tasting of the sweetnes of the word, & finding a comfortable relish therein. These men we see goe very farre, so that the Apostle speaks, they are in some sort *made partakers of the holy Ghost, they taste of the powers of the world to come*, & expresse their inward grace by outward obedience, bringing forth fruit very speedily, farre sooner than others, as the stony ground is more quick and forward than other soyles. And yet for all this, these also being rotten at the heart, are to be ranked in the number of *self-deceivers*, as falsely judging themselves to be in the state of grace. The deceitfull argument whereby they thus judge, is this:

Whosoever hath true *faith, repentance, obedience*, is in the state of grace.

But I have these three, saith the *Temporary*: therefore I am in the state of grace.

This deceit is far more deepe and dangerous than any of the former three; for their errour was in the ground whereon their argument was built, not in the application thereof, as in the argument of the *rich Worldling*, *Whosoever hath outward prosperity, is in Gods favour*; But I have outward prosperity. Here the deceit is in the *proposition*, not in the *assumption*; for he truly *assumes* to himself outward prosperity. But his *proposition* is false, that *outward prosperity is an argument of Gods favour*. So the civill man erres not in his *application* of civill and outward righteousness to himselfe; but in his *ground*, that this civill righteousness

eo ulesse is enough to get saluation. And so the
loose Protestant rightly applies to himselfe outward
 profession, hearing of the word, &c. but his ground
 is deceitfull, that this is sufficient to make one a
 good *Christian*; But here it is otherwise. The ground
 of these *Temporary* beleeuers argument is most
 certaine and agreeable to the Word; namely, that
 whosoever hath true Faith, Repentance, or Obe-
 dience, is in the state of grace. All the deceit is in the
 application; for the *temporary* when hee assumes
 those things to himself, *presumes*. His *assumption*,
 But I have true faith, &c. is nothing but meere *pre-*
sumption. And therefore he is harder to be delivered
 from this his deceit than the other: for with them
 there needed no more adoe, than to shew the false-
 nesse of their *grounds*, which might easily be done:
 but here the falsenesse of the *application* of their
grounds must be discovered, which is very hard, be-
 cause of the neere affinity and likenesse betwixt the
 Faith, Repentance, Obedience of the *true* and *tem-*
porary beleever; which is so great, that even the most
 judicious, & discerning Christians, cannot perfect-
 ly distinguish betwixt them. Hence *Judas* among the
 Disciples, and *Ananias* and *Saphira*, & *Nicholas* the
Deacon, among them in the Primitive Church, till
 God detested them, went for true beleeuers: for
 this difference of these two Faiths, howsoever in ge-
 nerall we know it, as it is revealed in the word, yet in
 speciall we know it not, as it is in men, that we can say
 before the event declare it, *This man is a Temporary*
only. This is discernable only to him that is greater
 than our hearts, and therefore knoweth our hearts

better than our selves. Neverthelesse the *Temporary*, if hee would deale unpartially in the trying of his owne heart by the rule of the Word, he should easily come to spy out the deceit thereof.

1. His Faith:

Iohn 2. 23. 24.

Iohn 6. 64.

Verse 70.

And first as touching his Faith, it is evident it is not sound: for *Christ* dare not trust it; as we see in them that are said in the Gospel to beleeve in *Christ*, and yet could not be beleaved by him. *Many* (saith *Iohn*) *beleev*ed in his name when they saw his miracles, but *Iesus* did not commit himself unto them, because he knew them all. But of the true beleever, *Christ* sayes, that hee rejects none that come unto him. *Judas* was an *arch-temporary*, and yet, that he ever truly beleaved, appeareth by the same *Evangelist* thus commenting upon these words of *Christ*, (*But there are some of you that beleeve not, for Iesus knew who they were that beleev*ed not, and who should betray him. Marke how the *Evangelist* ranks the traitor among the *non-beleev*ers. & how, being to give a reason why *Christ* said, all of them beleeved not, he saith *Christ* knew who should betray him. And more plainly doth this appeare afterward in *Christs* answer to *Peter*, professing in the name of the whole twelve, *We beleeve, &c. have not I chosen you twelve, and one of you is a Divell?* As if he should say, no, *Peter*, al of you do not beleeve, though thou speakest generally of all: One of you is a *Divell*. Let us see then how this *temporary* deceiveth himselfe, in thinking hee hath that faith which hee wants. The deceitfull argument, whereby he should conclude faith to himself, is drawn, first from the *parts* of faith: Secondly the *signes*. The *parts* of Faith are two, first knowledge of

of the word in *generall* with assent: secondly, *application* of the promises in *speciall* to ones self. Both these the *temporary* thinks he hath, and therefore also faith. First, for *knowledge*, it cannot be denied but he may have an excellent measure thereof, in-
somuch as he may not only apprehend all the points of Religion himselfe, and be able to talke of them but also teach them unto others, as *Judas* did, and many others, whose plea shall bee at the last day, *Lord have we not taught in thy name?* And in the parable, the Lamps of the *foolish virgins* blaze as much as the wise ones. Yet for all this there are deceits in this knowledge, whereby it is differenced from the knowledge of true Faith.

First, the knowledge of the *Temporary* is not so well grounded either upon the *testimony of the Scriptures*, or upon *experience*, as is the knowledge of the true beleever. To which may that seem to appertain which is said in the *Gospell*, that they have no *root*, their knowledge is not a *rooted* and well settled knowledge: for neither have they that care which the true beleivers have, to build themselves on the sure authorities of the Scriptures; neither yet at all do they nourish their knowledge with an holy practise, that so they might have a *practicall*, a *feeling*, and *experimentall* knowledge; wherein indeed the knowledge of faith, excelleth the knowledge even of the Divell himselfe: for though he excell us, as in all other knowledge, so also in *divine*, yet hee knowes not the chiefe points thereof, such as are *Faith*, *repentance*, *love*, *the presence of the Spirit*, what they bee, by his own experience, as doth the mea-

1. Parts which are,

1. Generall knowledge; which is discovered to be deceitfull, because neither,

Matth. 7.

1. Grounded.

best and poorest *Christian*. Herein the poorest idiot, being a sound Christian, goeth beyond the profoundest Clerks that are not sanctified, that he hath his owne heart in stead of a *Commentary* to help him to understand even the most needfull poynts of the *Scripture*. The knowledge therefore of the *Temporary* is but shallow to that of the true Christian: whose priviledge it is, not only to know the things themselves uttered, but also the intent and the meaning of God therein, *The secret of the Lord, saith David is revealed to them that feare him.* This secret is hid from the wicked.

2. Nor heating.

Secondly, the knowledge of Faith is a through *heating* knowledge, which warmes a man at the very heart, working love of the truth known; for *truth* and *goodnesse* differ no more than the Scale and the Print. Truth, truly knowne, stampes goodnesse in the heart. But the Temporaries heart receives no such impression, still it remaines an evill & unsound heart, a nourcery of many secret corruptions, in which is no goodnesse, therefore his knowledge is only a flame that gives *light* by *blazing*, but no sound and durable *heat* by *burning*.

3. Nor humbling.
Iob. 42. 5.

Thirdly, the knowledge of Faith is an *humbling* knowledge. *Now mine eye hath seen thee,* saith *Iob*, *therefore I abhorre my selfe in dust and ashes.* But the Temporaries knowledge is a swelling knowledge, puffing him up in the conceit of himselfe.

2. Speciall application,
which is,

Secondly, for *application* which is indeed the very pith and marrow of saving Faith; no doubt but the *Temporary* doth in his own conceit apply *Christ*: for *Christ* bringeth him in, *threatning kindnesse* upon him,

him, and so challenging entrance into his kingdome, even at the day of judgement, which sheweth that he might both live and die in this perswasion, that he was the member of Christ, and so in the application of the promises. But this conceit of his is meer deceit: for in truth he applies nought but an *Idoll*, a fancy, a shaddow: for as the Disciples when they saw Christ on the Sea, were deceived, taking him for a walking Spirit: so contrarily, these temporary beleevers, when they see and heare nothing indeed but the Divell, (*haply transforming himselfe into an Angell of light*) yet they think they see and heare Christ himselfe. This application of Christ is like to the application of bread and drink in a dream. Doth the dreamer therefore eate bread, or drink beere? Doth he truly apply these things to himself, because he thinks so? No more dost thou eate Christs flesh, or drink Christs blood, because thy doating braine so dreameth. *Ajax* in his frenzie took simple sheep for his crafty enemies. And when hee had slaine the Cattell, thought verily he had slaine his enemies. His deceit was great, to take sheep for men, thine greater, to take a shaddow for a substance; nay, *Sathan* for Christ: for, that thou dost not apprehend true Christ, may appeare by this, that true faiths apprehension of Christ, is *mutuall*. It doth not so lay hold on Christ, as wee take hold of a tree, or some such like senselesse thing, but as we use to do in our salutations, when wee embrace one another, there is a mutuall hold on both sides. Whence the act of the *Patriarkes* Faith in apprehending the promises, is elegantly set out by the Apostle, by the *metaphor*

Matth. 7.

Esay 29.8.

Proved false,
and

ἀσπασόμενοι.
Hebr. 11. 13.
inlightned.

Phil. 3. 12.

John 10.

John 5. 24.

John 6. 37. 38.

Luke 15.

Acts 1.

Ephes. 1.
Matth. 13.

of saluting; they saluted, kissed, or embraced the promises. So that true Faith, kissing Christ, is kissed of him, embracing Christ is re-embraced of him, and it so apprehends Christ, that at the same time the beleever is apprehended of Christ, as Paul sheweth in his owne example. Now those whom Christ hath once gripd with his hand, predestinating them to eternall salvation: such no power can ever wring out of his hands. No man can take my sheep out of my hands. Whence that, He that beleeveth, hath eternall life, and shall never come into condemnation. And againe, He that commeth to me, I cast not away. For I came down, not to do mine own will, but my Fathers: and this is his will, that of all he hath given me, I should lose nothing, but should raise it up at the last day. If any say, though Christ cast them not away that beleeeve, yet they may cast away themselves: I answer, neither can that bee: for in the nine and thirtieth verse he saith, that he shall lose nothing that is given him. But if the beleever might cast himselfe away, Christ then should lose something given him. As the prodigall child, though of himselfe hee left his Father, yet is called the *lost child*. Christ then cannot so lose any true beleever, but that he shall raise him up at the last day to eternall life. But temporary beleev-ers as wee see in *Indas*, may finally fall away from Christ, and go to their *own place*: ergo, they were no true beleev-ers, they apprehended only an *Idoll* that could not hold them, and not Christ, whose hand is a sure *hold-fast*, never letting go that which once it hath seized on. The true beleever is *rooted in faith* but of the temporary Christ saith, He hath no rooting and

and therefore his Faith is naught.

Object. Why then is it said, *Luke 8. 13.* these men doe beleeve, if they doe not?

Answer. 1. The *Scripture*, in many things speaketh according to the probable and common judgement of men. Thus the Moon is called one of the two great lights, when indeed it is the least of all. Thus the Divell called *Samuel*, because, in his likenes, and so thought of *Saul*. And thus the fancy of the temporary called Faith, because, having some resemblance of true Faith it goes for true Faith both with him that hath it, and with others. 2. They have indeed true Faith in their kinde, namely, a ioyfull assent to the truth of the Gospel: but not the justifying faith of the Elect, which they think they have.

But you will say, shew us then the *deceits* of this Faith, that both the true beleever may be delivered from *false feare*, and the temporary from *false joy*.

I answer 1. The true beleever beleeves with much conflicting, as in him in the Gospel that cryed Lord, I beleeve, helpe my unbeliefe. The combat was not so great betwixt *Michael* and *Sathan*, concerning *Moses* dead body, as it is betwixt *Sathan* and every true beleever, concerning *Christis* living body. When Faith goes about to lay hold of it, the Divell striketh at her hands, and would pluck them away from it, Hence Faith is faine to tugge, and wrastle, even till it sweat again. And therefore the Apostle *Paul* calls it, the difficult worke of Faith; because the beleever hath such adoe to beleeve; not only in regard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially in

Luke 8. 13.

Genesis 2.

Discovered by the markes of true faiths application.

1. Conflict in beleiving.

Τὸ ἐργον:
1. Θεσ. 1. 3.

1. Cor. 9.

in beleevving, wee must *beate downe* with *Paul*, but also in regard of the violent assaults of Sathan, impleading our Faith, as naught, and so often putting us to our shifts, making us to search, and try our Faith, to pray earnestly for our faiths confirmation, and so with much *feare & trembling to work out our own salvation*. It is nothing so with the Temporary beleever in his faith. He finds it very easie to beleeve. Sathan troubles not him, for then he should bee divided against himselfe, who begat that presumptuous faith in him. Nay rather Sathan confirms him in this his deceit. And therefore our *temporary* doth not so suspect himselfe, doth not so try and examine himselfe, doth not so work out the work of his faith with those strong cryes of fervent prayer, with that feare and jealousie, and with those bitter bickerings with infidelity, that the true beleever doth.

2. Application of our selves to *Christ*, and therefore are these Two hands of Faith.

Rom. 12. 1.

3. Faiths application of *Christ* to the beleever, is with application of the beleever to *Christ*. For faith hath, as it were, two hands. One receiving *Christ* from God: the other giving the beleever to God. And both these hands it exerciseth at once. At the same time the beleever applyeth *Christ* to his owne heart, hee applies his heart to *CHRIST*, and cleaves to him with full purpose of soule. This was notably shadowed out under the ceremoniall law, in the conjunction of the *sin-offering*, which noted *Christ*, and the *burnt-offering*, which as *Paul* hath interpreted it, more specially signified the sacrificing of the flesh, the crucifying of *old Adam*. True faith offers both these at once. But the *temporaries* faith

is

is lame on that hand, which should offer the *burnt-offering*, he only *takes Christ*, he gives not himselfe, to *Christ*: he offers the *sinne-offering* without the *burnt-offering*. And therefore applying *Christ* to *himselfe*, and not *himselfe* to *Christ*, he mis-applieth. Indeed he may make some shew of giving himselfe to *Christ*, but in truth he reserves himselfe to himselfe: he nourishes some speciall sinne or other in himselfe, and so gives himselfe to Sathan, to sin, not to *Christ*. As *Herod* gave himselfe, not to *Christ*, but to *Herodias*, to his lust; and *Judas* gave himselfe, not to *Christ*, but to the bagge, and to the baggage of his covetousnesse.

3. A third property of true Faiths apprehension is set out in *Abrahams* example, who is said to *hope against hope*: when the belever is in heave agonies, and feeleth a very *hell* in his conscience, yet then can he apprehend *heaven*, & with *Ionas* in the whales belly call upon God in faith: for *faith is the substance of things that are not*, much more then of things which indeed are, though not in appearance. If it can give subsistence to things that are not subsistent, much more then, appearance and visibility to things that are not visible and apparant: so that faith can see one contrary in another, in the very depth of hell, heaven; in the very extremity of misery, happinesse; in the very middest of anger, mercy: and the Woman of *Canaan*, *Mat. 15*. can pick comfort out of the reproachfull name of *Dogge* and when nothing but war is to be seen in Gods face, yet then can it pierce through all the thick clouds, and behold the sweet sun-shine of Gods favour & grace in *Christ*: through the

3. Beleeving
against sense
Rom. 4.

Hebr. 11. 1.

Iob. 27. 10.

the bent browes of the irefull Judge it can see the yearning and relenting bowels of the compassionate Father: the eye of true faith can look upon God, not only *smiling*, and inviting us to himselfe by a *sweet* and *gracious*, but also *lowring*, and driving us away with a dark & cloudy countenance: but then is our *temporaries* Faith clean dashed out of countenance; *Will the hypocrite pray alwayes?* saith Iob, and so, will he beleeve alway? No, a little wind blowes down the Spiders webbe of his hope. When Gods hands are full of gifts to bestow, then his faith is ready to lay hold on them. He is like to children that come running to their father when there is an apple in his hand to tolle them; but not when the rod is in his hand to correct them: or rather, like to dogges, which if they see a crust in your hand, come *fawning* and *glavering*; but if they see a cudgell, and that you come toward them to strike, either they fearefully run away, or desperately fly in your face. But the true beleever goes further; and when there is a naked drawne sword in Gods hand, yet he dares venture and presse towards God: though the Lord set never so stern a countenance against him, he will not be out-faced, but in an holy kind of impudency hee will out-look him, and say; Lord, though thou look upon mee, as though thou wouldest slay me, yet still will I look upon thee for help; *Though thou kill mee, yet will I trust in thee*: But in such a case the *temporaries* former *jolly confidence* vanisheth: here is the tryall of Faith.

Iob. 13.

Thus the *temporary* deceives himselfe in the parts of Faith. The *signes* of Faith are those *feelings*, those delights

delights & joyes which are felt in hearing the word in prayer, in meditating of the promises: for as in feeding upon sweet and pleasant meat there is a *naturall*, so as in Faiths feeding upon the promises there is a *spirituall* gladnes: and in this spirituall food also that conjunction of *filling the heart with food and gladnes* is true. Therefore Peter joynes both these together, *Wee beleve and rejoyce*: now these comforts and joyes the *temporary* in some sort feeles. Christ sayes *they receive the word with joy*. Paul sayes, *They taste of the good word of God, & of the powers of the life to come*. The Jewes are said to rejoyce in the light of *Iohns* ministry. Herod is said to heare *Iohn* willingly or cheerfully: and hence he concludes faith to himselfe. But the truth is, there is exceeding much deceit in this joy and feeling it: it is not solid, but only superficially, only a taste as the *Apostle* termeth it. no eating to any purpose; a *sipping*, no *soaking*, no through digestion; a *floating aloft* in the River of *Christs* blood, no *diving downe* to the bottome, and as it were *burying* as the *Apostle* speaketh. And this may appeare by four *properties* of the joy of true faith which do not all agree to the *temporaries* joy

I. Property is *sincerity*, whereby the beleever rejoyceth in the word, because of the word it selfe, & the goodnesse and holinesse thereof, but the delight which the temporary beleever taketh in the word, is rather for the novelty of the doctrine delivered, or for some affection they carry to the Preacher, for some common and outward gifts, either of life, or learning, or for his elocution, action, words, phrases in delivery, or any such like respect. This was Saint

Augustines

2 And the signes, his joy and feelings, discovered by their.

Acts. 14.

1. Pet. 1. 9.

Matth 13.
Hebr. 6.

Iohn 4.

Rom. 6.

1. Vnfoundnesse.

serm. bna. 7.
ver. 11. enough.
regardeth bna
and bna. 11. bna.
Ezec. 33.

Rom. 7. 22.

2 Sleightnes.
Iohn 15.

1 Cor. 7.
Esay 9.
Psalm 48.

Augustines delight which before his conversion he tooke in *Saint Ambrose* Sermons, more for the eloquence of the words, than the substance of the matter; and this also was the delight which *Ezechiels* auditors took in preaching: He was unto them as the pleasant voice of a Musitian, and they commended him much; but yet their hearts ran after their covetousnesse, as did *Herods* after his incest, for all he delighted so much in *Iohns* ministry. If his ioy in the word had been sincere, hee would have reioyced as well in the doctrine of the seventh commandement, as in any other; but this galled him. Thus is it with our *Temporary*, hee can delight in the word, as long as it troubles him not in his beloved sins; but let it once touch him there, hee spurnes presently, and flings away. Therefore hee delighteth not in the word sincerely, because it is the word of God; for then one part thereof would be as welcome to him as another. Now the true beleever, even when the word crosseth his corruption, can yet then say with *Paul*, *I delight in the Law, concerning the inner man.*

2. True ioy is a full ioy, as our *Saviour* speaketh to his Disciples, *that your joy may be full.* The true beleever so reioyceth in things spirituall, that he wholly despiseth the ioy of things temporall, and in them reioyceth slightly and overly, as though he rejoyced not. His ioy is a shouting joy, such as is the joy of harvest: *Thou hast given me more joy, saith David, than when their Corne and Oyle abounded.* But the ioy which our *Temporary* findeth in things spirituall is nothing comparable to that in temporall. *Indas* ioy in the bagge, was above that he took in *Christ*, and his

his Doctrine. *Herod* took greater delight and contentment in *Herodias* than in *Iohn*, and in the prophane damself dancing, than in the holy Prophets preaching. For among those many powerfull Sermons which he heard him preach, when was he ever so affected, as to say, *Iohn ask what thou wilt, and it shall bee given thee, even to halfe of the Kingdome?* If the spirituall joy of the *Temporary* were full, what need he then to fill it up with this carnall and sinfull ioy? He that is full, saith *Solomon* loatheth the honey-combe: So he that is full of this sweet spirituall joy loatheth the sweetest and most delicious honey-combs of the flesh of the world. But the *Temporaries* teeth water after them: He is like those fowle, that as they fly aloft, so also they swim in the waters; which as they were uncleane under the Law, so also is he, for that seeming to mount up in spirital joyes, he yet withall swimmeth, yea, batheth himselfe in the waters of carnal delights. Hence it is that the joy of the *Temporary* is but an obscure and muddie joy: for carnall joyes mixed with spirituall, are as a dampe to put out their light, and as mud to trouble and dis temper their cleer rivers; whereas the joy of the true beleever, being free from such distemperature, is farre more cleere and light some.

3. True ioy is a strong ioy, according to that in *Nehemiah*, *The joy of the Lord is our strength*: And this strength it sheweth specially in threecases.

1. In our passive obedience, in enduring afflictions. Saint *Paul* giveth this reason, why the faithful are so unconquerable in their afflictions, still by meanes of their patience possessing their soules, be
cause

Levit. 11. 19.

3. Faintnes:
and hat,
Nehem. 8. 10.

1. In our suffering.

Rom. 5.

Psa. 119. 92.

1 Sam. 26. 19.

Phil. 4. 7.

Matth. 13. 21.
Luke 8. 31.2. In not ob-
eying.

cause the love of God is spread abroad in our hearts by the Holy Ghost, Loe the power of the true and lively feeling of Gods sweetnesse in Christ: it can make us hold up the head in the greatest dejections: *Except thy law had been my delight*, (saith the Prophet) *I should now have perished in mine affliction*, being overcome by the extremitie of my tribulation, I should have done that which in effect *Sauls* persecutions bade me do, namely renounce the true God, and goe and serve other Gods. Where then there is a sound delight in the word, it keeps a man from such kind of perishing: for, as the Apostle excellently saith, *The peace of God guardeth our hearts in Christ Iesus*, that though our troubles and crosses would pluck us from Christ, yet where there is true peace, true joy in the holy Ghost, it is so sweet and comfortable, that it holds us fast to Christ, and for all our troubles, makes us to say with *Peter*, *It is good being here*: we know not where to mend ourselves: but the temporary beleever is not alwayes thus kept from perishing in affliction: for our Saviour of one kind of them saith, that *When persecution of the Word commeth, then he is offended, and in the time of temptation departeth away*. Now true ioy, as we say, is a fountaine of water, to refresh and relieve us in the greatest drought, and in the most scorching heat of persecution: but the temporaries joy is a standing poole, which is dried up in the heat of Summer, in persecution: he shrinkes, and therefore his joy is not the ioy of true faith.

2. The joy of the Lord is our strength in our active obedience, which is daily to bee performed in the whole

whole course of our lives. *When thou hast enlarged my heart (saith David) I shall run the wayes of thy commandements.* Now it is spirituall joy that enlargeth a Christians heart, even as grieve contracts it. And when the Christians heart is thus enlarged, he hath such fresh life and spirit put into him, that it makes him run, even with the feet of the Hinde, swiftly, in the Christians race. It is as oyle, wherewith the body being suppled, is the more agile and nimble for action: as in *Iacob*, after that he had been soaked in this oyle, and bathed in this Bath of heavenly comforts in *Bethel*, as it were a generous and manly horse refreshed with a bait in his journey: the text sayes, that *he lift up his feet*, that is, went chearfully, and with good heart and courage forward in his travell. But our *temporary*, after his best refreshing with the spirituall delicates, riseth up with those *Israelites* to play: he is as weak and impotent as before, either for resisting temptation, or performing any good duty. So far is he from *lifting up his feet with Iacob, to run the wayes of Gods commandements with David.* The traveller that by the way drinks a good draught of wine, is refreshed, and thereby enabled for his travell; if he onely sippe of it with his mouth, still he will remaine faint and weary, unable to hold on in travell. So is it with the temporary beleever, that onely sippes of this spirituall wine, he cannot possibly have *Davids strength, to runne the way of Gods commandements.* Here then is the discovery of the deceit of his heart in this kinde: he feeleth often many comforts, and is sometimes in prayer, hearing, receiving the Sacraments, and such like

Psal 119. 32
cleered,

Gen. 30. 1.

Luke 1. 79.
interpreted.

exercises even ravished againe; but yet for all this, the fruit of a well ordred heart and life follows not. And therefore in trath he cannot have any sound comfort in them, as any evidences of iustifying faith, for excellently saith *Zach.* coupled these two things together, *to give light to them that sit in darknes and in the shadow of death,* (which I interpret aswel of the light of ioy and comfort in the affections, as of knowledge in the understanding, and to guide our feet into the waies of peace. So that if once being refreshed with the warmth of this light, of this fire, we rise not up to walke in the wayes of peace, but sit still in the chaire of sloth, holding the hand in the bosome: it is an argument it was no true light, but onely a sodain and deceitfull flashing that shone unto us.

3. Is not rising
up after fals.
Psal. 4. 7, 8.

3. The joy of the Lord sheweth its strength, in receiving us after our falls, temptations, deiectiōns. As we may see in *David*, in temptation and distresse feeling the absence of the Spirit, and Gods estranging of himselfe from him, he prayes, *Lord lift thou up the light of thy countenance*, striving to recover his losse. But how, and by what argument? by the experience of the ioy which formerly he had felt in the apprehension of Gods favour; *Thou hast given me more ioy then they have had in abundance of corn and oyle.* Lo, the joy that *David* had felt in Gods favour in time past, set his teeth on edge after it again: a notable property of true spirituall ioy; it makes us cleave fast to God, who is the matter of our ioy, even then when either he is departing from us, by with-drawing his face from our eyes, or wee departing from him, by with-drawing our neck from his yoke: we have

an example in the Apottaticall Church of the *Israelites*, conceiving a purpose of returning againe to the Lord, for that it was better with her before, then since her revolt. And so the *Prodigall son*, when he was pinched with famine, calling to minde the former good fare at his Fathers house, resolveth thereupon to returne home againe. Hence it was, that Christ going about to recover the Church of *Ephesus*, something false, he puts her in mind of her former estate, and the happy priviledges thereof which now she wanted: *Remember from whence thou art fallen, and repent, &c.* That is, consider what kind of estate thou wast in; in the time of thy first love, how full of peace, joy in the holy Ghost, liberty of spirit, &c. and then, repentance, and doing the first works wil follow: for he that hath once tasted of the sweet of this joy, is so affected therewith, that with *Paul* he would rather dye than lose it. And therefore, feeling it to be something eclipsed by his falls, he can never be at rest, til by renewing of his repentance, he be againe repossessed of it. But now it is far otherwise with the base counterfeite joy of the *Temporary* beleever. The true beleevers joy ariseth from a thorow apprehension of Gods mercy by faith, from a thorow feeling of the warmth of the *Evangelicall wine*, cheering him even at the very heart, and therefore this joy obtained the chieftie and severaignty in his soul; for the joy in outward things was but as a shadow, and in them, as before was said, he rejoiced, *as though he reioyced not*. Hence then it cometh to passe, that sin having profaned and something obscured his joy, notwithstanding all outward

Hosea 2. 7.

Luke 15.
Revel. 2. 5.

Psal. 137.

Psal. 77. 6.

comforts in great abundance present themselves, and their service; yet they are in his account but miserable comforters; no, for all them he droups, and hangs down the head, and *hangs up his harps*, remembering the *comforts of Sion*, and those sweet *songs of the night*, wherwith God was once wont to fill his mouth, he begins to think with himself: O in what a happy case was I, when I walked faithfully and uprightly with my God! O the sweet songs of the night, and heavenly inspirations of the Almighty! O the gracious visitation of the Spirit, and teachings of the reines in the night season! How was I then fed with the bread of Angels, and feasted with the daintiest of those heavenly delicates? Why then do I deprive my self of all these comforts by mine owne negligence? Why returne I not againe to my good God, to enjoy his heretofore tasted sweetnesse? But now the *Temporaries* joy ariseth onely from a very slight and superficiall apprehension of the promises, onely from a sipping of this wine in the mouth, and not from any operation therof at the heart: & therefore his joy, as we shewed, was greater in outward things then in spirituall: and hence it comes to passe, that when for the retaining of these temporall comforts he begins to fall, his spiritual joy, by this means once interrupted, quite dieth: for it was not of that force to leave so deep an impression in his heart, as that afterwards he should be affected with the remembrance thereof, in so powerfull a manner as thereby to be raised up againe, to seeke the Lord afresh by a renewed act of faith and repentance. But the joy and comfort of the true beleever had such a quick-

quickning and reviving vertue it it, that hee cannot but remember it, even in his more grievous falls, and with the Prophet, in the remembrance thereof, say, *I will never forget thy precepts : for by them thou hast quickned mee.*

Psal. 119. 93.

IV. The joy of true Faith, is a more orderly, and leisurely joy, it comes not all on the sudden, but usually. by certaine steppes and degrees, in this manner. First, the beleever sees his owne sinfull wretchednesse, clearly represented to his eies in the glasse of the Law, and thereupon agast with so fearefull a sight, he is in great distresse, feeling how bitter and burdensome his sins are: for which being throughly pricked and perplexed in conscience, and knowing there is no remedy but faith in Christ, he beginneth to hunger for Christs righteousness, and for Faith to apprehend it, yawning in his desires, even like the dry and thirsty ground. This Faith when at length he hath got by many strong and loud cries, sent up to the throne of Grace, he feeleth his mind calmed, and beginneth to rejoyce in the salvation of the Lord. An example of joy thus wrought, wee have in those Converts of *Peter*, who were first pricked and wounded in Spirit, crying out to the Apostles, for some releefe; and then afterward, hearing the promises, and receiving the Sacraments, they were replenished with the joy of the holy Ghost. But the *Temporaries* joy come not so slowly, but it sprouteth forth like *Ionas* Gourd suddenly in one night. And therefore in the Parable it is said, that the seed in the stony ground incontinently sprung forth. And in the exposition of the Parable, Christ sayes,

4 Unseasonable hastinesse.

Acts 2. 37. 38. 46.

ἐν δὲ τῷ

ἐν ὑπομονῇ.
Luke 8. 15.
expounded.

that *immediately* upon the first hearing, without any touch of conscience, without any through humiliation going before, *they receive the word with joy*. But the good ground brings forth, as other of her fruits; so this of joy, *with patience*, as *Luke* hath it: or as the Greek word may beare, in *expectation*, or *variance*; namely, for the fit season. It is spoken (I take it) in opposition to the stony ground, which was said to bring forth presently upon the receipt of the Seed: But the good ground doth rather reſtaine, or keep in it ſelfe, doth not ſuddenly put forth it ſelfe, as the ſtony ground, but retaines the ſeed within, till the juſt time of bringing forth be come. Wherefore this over violent haſtineſſe, that is in our *Temporaries* joy, and ſo alſo other of his graces, giveth us juſt cauſe to ſuſpect them as deceitfull, and to feare in them the truth of the common Proverb, *Soone ripe ſoone rotten*. As in travellers, he that at the firſt is ſo free and frolike, and ſpurres it, and gallops it ſo luſtily, hee overtakes indeed many in the way, and leaves them behind; but at length his horſe is tyred, and then he is overtaken, to his ſhame, of the more ſober, & moderate Rider, whom ere-while hee paſſed by, as an over-flow companion: ſo in this ſpiritual journey our Saviour noterh it, that *many of the firſt* that outſtrip their fellowes, *ſhall be laſt*, when the laſt ſhall be firſt. How far was *Judas* at firſt, before *Nicodemus*? *Nicodemus* came cloſely, and by ſtealth to Chriſt, and was only a night profeſſor; *Judas* followed him openly in the day, in the ſight of all men; when *Nicodemus* was but a ſlow ſcholler ſcarſe capable of the firſt elements of Chriſtianity, as namely,
of

of the doctrine of *Regeneration*, *Iudas* was a forward and zealous Preacher : And yet at last , *Nichodemus* that was *last*, became *first* ; and *Iudas* that was *first* , became *last* : when *Iudas* did treacherously betray Christ in the night, he did faithfully professe him in the day ; and when *Iudas* his great faith was turned into hellish despaire , then he went and hung himselfe ; then did *Nichodemus* his little Faith, become strong and bold, that he durst openly beg, and honourably bury the body of Jesus. Hee that runs over eagerly at the first beginning of his race, quickly runnes himselfe out of breath, and cannot possibly hold out. Untimely fruits, children that come before their time are unshapen, and deformed children, and doe not live : So are these Temporaries, whose graces come out of the womb, before they have their just conception, mishapen and deformed Christians, and such kind of graces quickly vanish : It fareth with them as with children that are too timely witty and wise above their age ; of whom wee say, and experience shewes as much, they are not long lived : when we see a Christian, at the very first dash break forth into zeale, above the age of his Christianity, it is but an ill signe, a presage of no durable soundnesse. The flattering of the Suns rayes often drawes forth the blossomes very early : but afterward come cold nips, and then all is marred, and it had been better they had not been so forward. It is good then for Christians, that would not deceive themselves, to take heed of the stony grounds overforwardnes, in their first beginnings to be wisely moderate ; when they are but children in

Marth 19. 30.
ohn 3.

1. Cor. 13.
Psalme 131.

Gel. nat. Att.
lib. 1.

Christ to speak, and doe as children ; and as *David* speaketh in another canse, not to undertake or venture on things too high for them; rather to imitate *Pythagoras* Schollers, of whom the best and most towardly were to hold their peace for the two first yeares, and not before thus throughly ripened, to shew themselves. Then may they have joy as, of other of their gifts, so of these joyes and feelings which now we speak of. But the *Temporaries* rejoicing is not good. Though God give him some tast and feelings, yet they are not as any earnest of a greater payment to follow, so as they are to the Elect, even the first fruits, promising an ample harvest but only a *say* of precious wares, which oftentimes is given to chapmen that never buy, & purchase the whole : for this joy wanteth both *sincerity*, being defiled, *fulnesse* being flight and defective, *strength* being faint and feeble, *moderation* being unseasonable, forward and hasty. And therefore, though a kind of *Spiritual* joy, yet for this deceit, deserveth the same check wherewith *Salomon* rebuketh the carnall, *Thou art mad, what is it that thou dost ?*

Ecclesi. 2.



CHAP. VI.

*Of the deceit of the Temporary beleavers
sorowes and desires.*

THE deceits that are in the Temporaries
Faith thus opened, wee come in the next
place to speak of his deceits in the matter
of Repentance. Where it cannot be denied, but that
he may goe very farre in the probable resemblance
of Repentance; insomuch as he himselfe, as well as
others, may think he hath in truth repented. To
examine this more particularly, in the particulars of
Repentance, and first in that which is inward, and
then in that which is outward therein.

1. For the *inward practice of Repentance*, there are
two speciall things wherein he deceiveth himselfe,
Sorrow, Desire. The former respecting time past;
the latter, time present, and to come.

1. For his *sorrow*, he is wondrous wide, hee fee-
leth no doubt, oftentimes some remorse, the pricks
and stings of an accusing conscience, as it were the
arrowes of the Almighty sticking in his ribbes: and
hereupon concludes he hath his part in godly sor-
row. But exceeding falsly, and deceitfully: For
who feele greater gripes, and panges of upbray-
ding, and vexing consciences, than doe the Di-
vells themselves, and the most desperate Repro-
bates? So that if this reason were good, they also
should have godly sorrow. Indeed these compun-
ctions of heart, these horrours, and terrours in the
Elect

2 His repen-
tance.

1 Inward, in
his

1 Sorrow.

Proved false.

Acts 2. 37.

Vide Bucerum,
in Matth. 4.

Matth. 5.

Elect are a notable *preparative* to godly sorrow, and they are as the pricks of the needle, making way for the thred: as wee may see in the example of that troupe of Saint *Peters* Converts: neverthelesse they are to be distinguished from *repentance* it selfe, as being common to the reprobate, with the Elect. Therefore, as the sick patient should deceive himselfe in thinking hee had taken a sufficient purge, because he hath taken a *preparative*; or as hee should deceive himselfe, that should think hee were entred farre enough into the house, that stands only in the *Entry* or the *Porch*: so doth here our *temporary* delude his soule, mistaking some *preparatory*, and *introductory* works unto *repentance*, for *repentance* it selfe. For notwithstanding those *Penitentiaries* in the Acts were miserably wracked, and tormented in conscience, and felt the two edged-sword of the Spirit piercing through their soules, yet when they demanded of *Peter*, what they should do, namely, to be eased of their present distresse, received this answer; *Repent*: belike then they had not repented as yet, for all the smart of their rubbing & galling consciences. Nay, mark how *Peter* prescribes *repentance* as the only soveraigne remedy to releeve them in that their agony. Loe then yet a fowler and grosser deceit, to take the *disease* for the *remedy*, to think that because they have the wound curable only by the *Balme of Gilead*, therefore they have the Balme it selfe. So also our *Saviour* calleth such as are in this case. men *heavy laden* and wearied with the burthen of sinnes guilt, and bids them come unto him. A man therefore may be burthened with the sense of

of sinne, and yet (as yet) not come to Christ. Yea, there is as great difference betwixt being thus hea-
vie loaden, and comming to Christ; as betwixt ha-
ving a burthen on ones back, and the having of it
taken off: for therefore doth Christ call such to
come unto him, that by this meanes they might be
eased. And yet more plainly doth our Saviour cleer
this, when he saith, that he came to *call sinners* (un-
derstand it of sinners laden with the burthen of their
sinnes, seeing and bewailing their misery) *to repen-*
tance. Therefore, to feele ones selfe a sinner, and to
bee touched with the sense of our misery, is not al-
wayes repentance. And in the place fore-aleadged,
Matth. 11. 28. he bids such as are laden with sinne;
that is, such as feele the smart of sins guilt pressing
the conscience, even them he bids to learn humili-
ty: which sheweth that a man may be affected with
some sense of sinne, and yet not truly humbled in
godly sorrow. But that his deceit, in thinking hee
hath godly sorrow, may the better appeare, let
us briefly examine it by the *Properties of godly sor-*
row.

First, *Godly sorrow* respects the *sinne* more than
the *punishment*, and maketh the repenting sinner to
be of this mind, that hee cares not what outward
punishment he endures, so that he might feele the
guilt of his sinne washed out of his conscience, and
behold the loving countenance of God in Christ.
The voice of godly sorrow is that of *David*, *take a-*
way the trespasse of thy servant. It is the trespasse he
would have taken away: for as for the *Punishment*,
how hee stood affected, let his owne words after-
ward

Matth. 9.
And discove-
red by the
marks of god-
ly sorrow.

Which are
1 To respect
the sin most.

2. Sam. 24.

ward witnesse when he speaks thus to God, *let thine hand be upon me and my Fathers house*. But it is only the punishment either felt, or feared, that causeth that howling and crying, which sometimes is in the wicked *Temporary*, as *Esaú, Ahab, Iudas, &c.* The voyce of this base sorrow, is that of *Pharaoh*, *Take away this plague*, namely, of the outward scourge, not *Take away this hard heart*, a greater plague than any, yea, then all the ten plagues. Marke the difference betwixt *Pharaoh* and *David*; the *slaves* grieve, which is for the whip; and the *soanes*, which is for offending his kind and loving father. The one is the grieve of *love*, the other of *fear* and *hatred*.

2 Durablenes.
Psal. 51. 3.

Psal. 42. 5.

Secondly, *Godly sorrow* is lasting and durable: *My sinne*, saith *David*, *is ever before me*. Their humiliati-
on is a continuall act, renewed daily; insomuch,
that if they sometime through weaknesse omit it,
they recompence it with an extraordinary measure
therof afterward. The Prophet elsewhere complai-
neth, that his *teares* were as his *ordinary food*, which
if men omit one day, they eate the more for it the
next. But the sorrows of these *temporaries* are *aguish*,
and come only by *fits* and *starts*. Yet herein not
aguish, that Agues are constant in their fittes, and
some of them hold long, these sorrows are very un-
certaine and momentany. They may be sometimes,
as a grave Divine speaketh, *Sermon-sick*; but no o-
therwise than men are *Sea-sick*, who are presently
well againe, when they come to shoare. Here then
is the deceit of the *Temporary*, that thinks hee hath
sorrowed enough, if that at any time hee feele any
pangs of these passions, any *qualmes* of grieve, any
small

small workings of sorrow to disquiet him but a little. Alike as if one feeling the flesh to smart after the plaister newly applied to the soare, should presently take off the plaister, and thinke it had wrought enough; whereas the plaister must lye on still, till it have eaten out the corruption wholly: And so must this corrosive of godly sorrow, applyed once to the festered soares of our sinnes, still remain with us, till they be thoroughly healed; that is, to our dying day; and then all *teares*, even the teares of godly sorrow it self, *shall be wiped away*, but not before.

Thirdly, godly sorrow, yea the very first seeds and preparations thereof, those terrours and horrors that are in the consciences of the Elect, they still drive them to God, and fit them for the hand of God, to be wrought and framed thereby. As we may see in them whom *Peters* Sermon pricked. Their wound made them seeke for Physicke, and drave them to the Physitian, to the men and Ministers of God. Now *Indas* also had his terrours of conscience: so also had *Saul* his. But whither did they drive them? The former not to Christ, but to the enemies of Christ, the high Priests, and the Devill, to whom he went, when he went to the halter. The latter also, not to prayer, not to God, not to the men of God, but to Musicke, to the Harpe, and at the last to the Witch of Endor, to the Devill. So they drave *Cain* to the building of Cities, thinking to deceive those terrours by that employment of his minde. Thus alwayes doth the *Temporarie*, when God shootes his arrow into the side of his conscience, flye from him, as a Dog from him that striketh

Revel. 7. 17.
3. Driving to
God.

Gen. 4. 17.

Acts 9.

strikerh him with a cudgell, and seeks any where rather for reliefe than at his hands. For such is his despaire, whereof he is swallowed up, and such is his desperate malice and hatred against God in his case, that he cannot so much as whisper the least syllable to him: It is otherwise with the Elect of God. *Paul* being fearfully wounded and confounded in his minde, could yet then say to that God that did all that unto him, *Lord, what wouldst thou have mee to doe?*

4. To renew us
2 Cor. 7. 10.

Esay 58. 5.

1 King. 21. 27.

1 King. 23. 26.

Fourthly, godly sorrow worketh *Repentance*, a change and an alteration of heart, causing us to hate sinne, and love righteousness. And the reason is, for that in godly sorrow the heart is moulten, and wholly liquefied and dissolved; and so being made soft and tender, receiveth the stampe and impresse of Gods Spirit. But in these our *Temporaries* no such matter. They may other while shed a few *whorish* tears, and *hang down the head like a bull-rush for a day*, with those *Jewes*: but filthy swine that they are, after they have washed themselves (in the waters, one would have thought of *Repentance*) they returne presently to their wallowing in the mire of their former filthinesse. *Ahab* fasts and pincheth his car-kasse with sack-cloth, and goes creeping and crouching; but had he ever truly repented for oppressing of poore *Naboth*, would he so soone after have fallen into the same sinne of oppression, in the unjust imprisonment of the holy Propher *Michaiah*; where the circumstance of the person oppressed, addeth weight to the sinne? If it had beene true repentance, his hand would not still have remained
bloudy

bloudy, nor his eare *uncircumcised*, to distaste the wholesome Prophecies of faithfull *Michaiah*. *Esau*, even in the midst of his yelling, falsly accuseth *Isaac* his brother for couzenage, seeketh to have a blessing severed from his brothers, and carrieth a vindictive miade against him, purposing to murder him. Yea *Felix*, when stricken with the maiesty of the word in *Pauls* mouth, so that he trembled againe for feare, yet even then he remained the same covetous *Felix* that before: at that very instant he trembled, hee coveted, and expected a bribe of *Paul*, when he gave *Paul* some occasion to expect repentance of him. Thus also when Gods threatnings in the ministry of *Moses* wrung teares out of the *Israelites* eyes, yet they could not wring rebellion out of their hearts: for being threatned to die in the Wilderness, for their thoughts of returning into *Egypt*, and therefore commanded not to goe the next way to *Canaan*, but to goe backe againe into the desert, that so the denounced sentence might be executed; they seemed much to be moued herewith, and humbled themselves in weeping and confession of their sinnes: but yet for all this, they would by no means bee perswaded to obey the commandement of not going on straight forward toward *Canaan*. The like is to be thought of *Iudas* his grieffe; for all that, still he remained the same old *Iudas* that before. There was not any true hatred of his sinne wrought in his heart; for then hee could not have added murder to murder. Nay, if hee had lived, he would have been ready to have played some new prank. Thus it is with all *Temporaries*. Though they shed rivers
of

Gen. 27. 34, 36.

Acts 24. 6, 17.

Num. 14. 39, 40

Deut. 1. 40. 41.

In the Elect.

of teares, though *they water their couches*, and even *bathe* and *soake* themselves in this salt brine, yet for all this they remaine unseasoned and unmortified. Their *Leopards spots* still remaine unwashen; their *Blackamores* hide unchanged. But godly sorrow is of that nature, that the soule once drenched and baptized with the teares thereof, receiveth such a *tincture* and *die* of grace, that will never after out. There is no distillation of herbs so precious for the curing of bodily, as this of godly sorrow and teares for the healing our soules infirmity: The ayre is not so cleared when the cloud is dissolved by raine, as the minde, when the clouds of our iniquities are dissolved by the raine of repenting teares. These waters are the Red sea, wherein the whole army of our sinnes is drowned. But for that these waters in the *Temporarie* are but shallow, and want their just depth, therefore his sinnes are not choaked, but rather deliciously *bathed* therein. And so much for the temporaries sorrow.

2. Desires discovered.

2 Cor. 7. 11.

Iohn 6.

Acts 16. 28.

By their,
1. faintnesse.

His desires are no lesse deceitfull. *Desire* is reckoned by *Paul* among the fruits or parts of repentance. And in temporaries there seem oft-times to be good motions, dispositions, and desires after good things. They in the Gospel, hearing the excellent discourse of our *Saviour*, concerning the heavenly Manna, cryed out, as affected therewith, *Lord, evermore give us of this bread*. And *Agrippa* was so far wrought upon by *Paul*, that he said, *Thou almost perswadest me to become a Christian*. But these desires of the temporary are not sound: For,

1. True desires are no *faint* desires, but such as make

make us faint, they are so eager and earnest, like the desires of covetous men, who with *Ahab*, will be sick for their neighbours vineyard, they long for it so desirously: And therefore the Apostle saith, *Covet after spirituall things*; yea, like the desire of *Rachel* after children, which made her say, *Give me children, or I die*. See it in *David*: *Like as the Hart brayeth after the rivers of water, so doth my soule after thee, O God*. And again, *my soul desireth after thee like the thirsty ground*. But our *Temporaries* desires are nothing so strong: hee doth not, as God commands, *open his mouth wide*; and cannot say with *David*, *My heart breaketh for desire to thy judgements*; nor with the Church, *I am sick of love*; nor as *Sisera* in his naturall thirst, *I die for thirst, give me drink*: for this is the nature of strong and fervent desires, to be so impatient of delay, that they commonly verifie *Solomons* Proverb, *The hope that is deferred, is the fainting of the soul*. Therefore our Saviour blessed indeed those that hunger and thirst for his righteousness, but yet such as hunger and thirst in *mourning*, which was that he required before unto blessednes. The blessed desires then are only those which are so *affectionate* that they make the desirer to mourn, feeling his desire not to be fulfilled: but now our *Temporarie* though hee desire grace, yet he feeleth not hearty grieve in the want of grace, this never troubles him, it never breaks his sleep: Therefore his desires are not right.

2 True desires of good things are exceeding painfull and laborious, in avoyding all hindrances, and in using all good helps and furtherances. There-

H

fore

I Cor. 14. 1.

Psal. 43. 1.

Psal. 143. 7.

Psal. 81. 10.

Psal. 119. 20.

Cantic. 2. 5.

Prov. 13. 12.

Mat. 5. 4. 6.

2 Laziness.

Mat. 5.4.

Pro.21.22.26.

Pro.13.5.

Ioh.6.34.35.36

fore our Saviour compares them to the naturall desires of *hunger* and *thirst*: Now *hunger* (as we say) will *break thorough a stone wall*: it will make a man eat his own flesh, rather than to be starved: And *David* thirst made him venture the lives of his three worchies. In nature the *concupiscible* faculty is seconded with the *irascible*, our *desire* is backed with our *anger*, so that being crossed in our desires, our anger presently is up in armes, and laboureth the removall of that which crosseth: So fire besides its *light*, whereby it desireth as it were the highest place, hath also *heat*, to consume all obstacles that withstand his ascent. But now our *temporary* desires are nothing else but idle, lazie, and lusing wishes, such as the *sluggards*, whereof *Salomon* thus speaketh. *The desire of the sluggard slayeth him; for his hands refuse to work.* And againe, *The sluggard lusteth, but hath nought.* Why? Because the *Lion* in the way terrifieth him; the toil of working skares him: he would faine have meate, but will not work: and so those in the Gospel would faine have the heavenly bread, *Lord, evermore give us of this bread*, but they will not (as Christ tels them) take the paines to come unto him by faith for it: for God hath appointed, that as in the naturall, so also in the spirituall life, *In the sweat of thy browes thou shalt live.* But our *sluggish Temporary* will none of that; he desires and desires, but still lies lusing in his bed, gaping and stretching himselfe, like the door that runnes upon the hinges, but yet hangs still upon them, it comes not off for all the turnings; so he, for all the turning of his heart in faint and weak desires, still hangeth fast upon the hinges

hinges of his sinnes, and cannot possibly come out of the power of iniquitie : seeing many rubs in the way of his desires, he hath no spirit or courage to go about to remove them, to break through the hoste of the spirituall Philistines, for the getting of the spirituall waters : He can wish with *Baalam*, *O that my soule might die the death of the righteous !* But he doth not alike desire the life of the righteous. If he desire vertue; yet not the meanes that should bring him to it; and thus desiring vertue, he pines and perishes in the want of it. *Hells mouth it selfe*, as one sayes, *is full of such sleight and stothfull wishes* : Such as were his in the Gospel, that hearing *Christs* heavenly discourse, cryed out, affected therewith, *Blessed are they that eat bread in the kingdome of God* ; But, as our Saviour there shewes in his answer, they suffer every light occasion of Farmes, Oxen, Wives, to detain them. And so as the *Temporaries* desire is an idle, so also it is a *disobedient* desire, that will not submit it selfe to Gods commandement in the use of the meanes : but the true Believers desire is *laborious*, and so *dutifull*, subjecting it selfe to the use of the meanes commanded, and as earnestly desiring those *meanes*, as the *end* it selfe : as *David*, when ravished with the meditation of the good mans blessednesse, presently conceived this desire; not, *O that I had this happinesse !* but, *O that I could use the meanes to bring me to this happinesse ! O that my wayes were so directed, that I might keep thy statutes* : And again, *My heart breaketh for desire of thy iuglements*.

3 True desires are *constant*, as in *David*, in the words last mentioned, *My heart breaketh for desire*

Num. 23. 10.

Virtutem exoptant, contabescuntq; relicta.
Perf.

Luke. 14. 15.

Psal 119. 5.

Psal. 119. 10.

3. Ficklenesse.

Psal 62. 10.

Prov. 30.

Ose. 6. 4.

to thy judgements alwayes: The reason is, because true desires are insatiable. The good Christian though he have never so much grace, yet still feels his wants; and the more he hath, the more he desireth, and when these *spirituall riches* encrease (contrary to *Dauids* prohibition in the *Temporall*) he sets his heart upon them. And therefore still his soul imitateth the horse-leaches voyce, that cryes, *Give, give*: but the desires of the *Temporary*, although sometimes for the time they may seeme violent, yet at length they vanish away as the morning dew; as God himselfe censureth those good affections which seemed to be in the *Israelites*. The motions and affections, which he hath in good things, are not much unlike to those which the true believer hath sometimes in evill: For as he in temptation sometimes may be tickled, and feele some pricking in his desires to the way of wickednesse (as once *David*, when he began to entertaine those thoughts, *I have washed my hands in innocencie in vain*;) yet in conclusion he quenches those thoughts, and so mocks *Sathan*, to whom hee made faire of comming to him: as *David* did, when for all his beginning to yeeld, yet in the end he came in with, that *but, or yet: for all this I said ere-while, God is good, &c.* So this our *Temporary*, though other-while he may have, as we say, a months minde to godlinesse, and with *Agrippa* be halfe perswaded to be a Christian, yet the conclusion is, I will not leave my former course, and so hee mocks God, whom he bore in hand, that he would become his Disciple.

CHAP. VII.

Of the deceits of the Temporary in the outward
practice of Repentance.

HAVING thus detected the deceitfulnesse of
the *Temporaries* repentance, in that which
is inward, this Chapter shall be spent in
shewing the deceit of that which is outward, both
that which is in words, and in deeds: for the former
there are two specials, wherein the *Temporary* de-
ceiveth himselfe; *Confession* and *Prayer*.

I For *Confession*, it cannot be denied but that it
is a worthy service of a repenting sinner, or else God
would never have promised so great a reward to it:
If wee confesse our sinnes hee is faithfull to forgive.
Iob in the large Catalogue of his good works, where-
with he cheared himselfe in that heavie agonie, a-
mongst the rest reckoneth the confession of his sins
for one, *If I have hid my sin, as did Adam, &c.* And
David having said, *Take away the trespassse of thy ser-
vant*; to make good that speech, and to prove him-
selfe Gods servant, he addeth, *for I have done foolish-
ly*; as some godly learned think, hereby intimating,
that if he deserved not to be called Gods servant, in
regard of his late sinne, yet at least, in regard of his
later service of confession: yea, elsewhere when on-
ly a purpose of confession conceived by him, Gods
care was in his heart, before his confession was in his
tongue; *I thought I would confesse my sinne, and thou
forgavest me:* for as only the man wakened out of his

2 Outward, in
words.

1 Confession.

1 Ioh. 1. 9.
Iob. 31. 33.

2 Sam. 24. 3.
cleered.

Psal 31. 4.

*De somnium
narrare vigi-
lantis: sic pecca-
ta confiteri ve-
re penitentis
est August.*

Discovered,
because it
comes neither
from
1. A broken,

2. Nor a belie-
ving.

Mark. i. 15.

dreame can tell his dreame, so only the man awake-
ned out of his sinnes by repentance, can truly con-
fesse them. Wherefore, howsoever *Temporaries*. and
ungenera'e men may make an outward confession,
as *Saul*, *Iudas*, *Pharaoh*, and others did, yet the truth
is, there is much guile in their confessions.

1. True confession must come, as we see in the
Publican, from a touched and troubled soule, from
that broken and bleeding heart of *David*, from that
melting and relenting heart of *Iosiah*: This is the
Sacrifice which the Lord will not despise. But our *Tem-
porary* knowes it not, the paine of the wrack only
wings the confession from him, not the mercie of
that sweet God, whom he hath offended: And ther-
fore, as we see in *Pharaoh*, when he is off the wrack,
he begins to sing another note, and to unsay and call
in, in a manner, his confession.

2. It must come also from a believing heart, lay-
ing hold upon mercy: As *Dan. 9. 9. Yet compassion
and forgiveness is with the Lord, albeit we have rebelled
against him. And Ezra. 10. 2. We have trespassed, &c.
yet now there is hope in Israel concerning this, namely,
for the forgiveness of this sin. This the Temporary
in his distresse cannot doe. Iudas could say, I have
sinned, but for his life he could not adde those words
of David, Take away the sin of thy servant. Nay hee
could not say that confession, I have sinned to God,
but only to the high Priests: for he was wholly swal-
lowed up of despaire. His repentance was a despe-
rate repentance, not tempered with faith, so as is the
true repentance. And therefore our Saviour prea-
ching repentance saith, Repent and believe.*

3. Con-

3. Confession must come from an honest heart ; purposing not to sinne , that so with the confession we may joyne also the confusion and overthrow of sinne : *He that confesseth and forsaketh* (that is, hee that in the very act of confessing forsaketh) *his sinne,* *shall finde mercy.* This was the confession of that good *Shecaniah, Ezra. 10. 2, 3. We have trespassed, &c. Now therefore let us make a covenant with the Lord, to put away all the wives.* But how farre are the Temporaries from this , who when by confession they have seemed to disgorge their stomacks, have filthily with the dogge eaten up their own vomit againe ? And so farre are they from this purpose of not sinning, that they are fully set upon sin, in confessing; as in those *Israelites,* that said, *we have sinned, we will go up ;* which was as much as if they should have said , *we have sinned; we will sin:* for God in the former verie had forbidden them to goe up : yea, many of them presume to sin , because of confession; thinking by it to be eased, as the drunkard by his vomiting. And though some of them, in their good moods, and in some of their fits, may seeme, when they humble themselves in confession, verily to purpose amendment , yet these are no sound, no settled, no sincere and honest purposes, but sudden flashings, conceived by their deceitfull hearts, rather to avoid the judgments either felt , or feared , then truly to please God ; and thus, because the heart is not rent , together with the garments, therefore neither is the sin rent, but rather sewn faster together by that rending of the garment; and because with that penitent *Publican,* they joyn not the inward smiting of the heart

3. Nor an honest heart.

Prov. 28. 3. 13.

Deut. 1. 41.

Verse 40.

*Tundens pressus
& non corri-
gens vitia, illa
consolat. Aug.*
2 Prayer disco-
vered, because.

Luke 11.1.

Luke 11.10.

Rom 8.26.

1 Not in more
grievous trials
Job 27.16.

2 Not seeking
Gods face.

with the *outward knocking* of the *breast*, therefore this knocking doth not batter in pieces but rather *consolidate* and more firmly compact sinne together.]

2. Point, which the mouth performes, is *Prayer*: neither can it be denied, but that the *Temporary* may pray, and that as one would think, very zealously, as no doubt but *Judas* did, together with his fellowes, all of them desiring *Christ* to instruct them how to pray: neither only may he doe this with others, but also solitarily apart by himself, as it is said, the *Pharisee* went up to the *Temple* to pray, as well as the *Publican*, both of them to their private prayers, the *Temple* then in regard of ceremoniall holinesse, being the place, as well of private, as of publike prayer. It may seeme than our *Temporary* is well: For it is onely the sanctifying *Spirit* which teacheth to pray, who therefore is styled the *Spirit of prayer*, and the children of *God* are usually in *Scripture* described by this, that they *call upon the name of the Lord*: But alas, his prayers are not true prayers, they are turned into sinne: For,

First, though he may pray, to our thinking (and his own too sometime) very fervently, yet *Job* saies, *Will he pray alway*? No, in more grievous tryals his heart and hopes faile him; his mouth is stopt, hee is strook speechlesse, with the guest in the *Parable*, and hath not so much as one word to blesse himselfe withall, who yet lavished most luxuriously in abundance of words in the time of peace.

2 In prayer hee seeks himself, and not *Gods* glorie: they care not so much for *Gods* favour as for their own profit. Whereas the property of true prayer

prayer is set down by *Solomon*, *If my people, among whom my name is called upon, shall humble themselves, and pray, and seek my face.* In prayer, Gods face and favor is to be sought above all other things: and therefore our Saviour teacheth us both to begin our prayers with desire of his glory, *Hallowed be thy name:* and to end them with giving glory to him, *Thine is the kingdome, &c.* But the *Temporary* is not thus holily carried into his prayers with the respect of Gods glory, with *Moses* and *Paul*, preferring it to his own salvation, but with *selfe respects*, and those very base, as may easily appear by these two things: first, his prayers are more zealous and fervent with others, then alone by himself: whereas the vehemencie of a true Christian is then greatest, when he is shut up in his closet, and hath God only to be witnes of it. This shewes, that pride and vaine-glory sway him, not any true zeal to Gods glory: Secondly after prayer he hath no care to return thanks; as in the nine Lepers, which cried as loud as the tenth, *Iesus have mercy*, but returned not with him to give thanks for their health; which shewed they sought themselves only in their prayers, and nothing esteemed the love of Christ: thirdly, he makes prayer the end of prayer, he prayes to pray, he rests in his prayer, and doth not in good sadnesse use his prayer as a mean to prevaile against his sins; he prayes idly and lazily, and doth not, together with his lippes in prayer, move his hands in endeavouring for that he prayes, according as *Solomon* directeth, coupling together prayer to God & our own endeavour, *If thou call for knowledge, and cry for understanding, if thou seek her as silver, and search*

2 Chro. 7. 14.

Exod. 3. 32.
Rom 9. 3.

*Ille do'et verè
qui sine teſte
d. let.*

Luk. 17. 13. 15.

3. Not directed against his sins,

Prov. 2. 3-4.

Prov. 14. 23.

Psal. 119. 5, 6, 7.

Verse 8.

*Confess. lib. 8. In
exordio adoles-
centie petieram
à te castitatem,
& continentiam,
& dixeram
da mihi conti-
nentiam, sed no-
lo modo: Time-
bam enim ne me-
cirsò exaudires,
& sanares à
morbo concupis-
centia, quam
expleri male-
bam, quam ex-
tingui.*

Search for her as for treasure. Lo, together with right crying and calling in prayer, there must be seeking and searching in the use of the means: else we do but mock God, and our selves much more, if we please ourselves in such prayers. And that which *Solomon* speaks of other idle talk, will bee true of the vaine prattle of such slothful prayers; *In all labour there is abundance, but the talk of the lips only bringeth want.* We shall still remain poore and beggarly in spirituall things, unlesse our hands bestirre them, and labour, together with our mouthes; unlesse we rise up from our prayers, with a settled purpose to buckle our selves to our busines. As *David*, after that he had prayed the Lord, that his wayes might bee directed to keep Gods statutes, and had enforced this prayer by certaine arguments, he thus ended it, *I will keep thy statutes*; whereas the *temporary* believer feels no such fruit of prayer, but rather sayes secretly, *I will lie in my sinnes still, against which I have prayed, I will break thy statutes, which I prayed I might keep.* Much like to *S. Austin*, that before his conversion prayed to God for chastity and continencie, but yet was afraid, as hee writes of himselfe, lest God should hear his prayer too soone, desirous rather to have his lust satisfied than extinguished. Such kinde of minds have the unregenerate in their prayer, still they love their sinnes, and would not for all their talk, leave them by their good wils. And therefore doe they so neer resemble him in the Fable, that when his Cart stuck in the mire, called upon his god for help, but yet lay still, and would not stirre the least of his fingers to help himself; yea, and those

those also that in their Sacrifices for health did riotously banquet against health; for while they pray against, they play and sport themselves in their finnes.

Now, for that which is *reall* in the outward practise of repentance; namely, the reformation of life, the *Temporary* also may seeme to attaine hereunto: for in the Gospel the *unclean spirit* is said to be *cast out* of him, which is to be understood, in regard of outward reformation of his life, in that he leaveth his former scandalous courses of drunkennesse, uncleannesse, swearing, lying, open contempt of holy things, &c. and conformeth himselfe to some more sober and civill carriage. But yet this reformation is deceitfull, or else the unclean spirit could not so easily re-enter *with seven worse spirits than himself* into the partie thus reformed, so that *his later end should become worse than his beginning*. Now the deceit here is this, that our Temporary raketh his outward abstinence from sinne for true reformation; which unlesse it proceed from the inward forsaking is nought worth. There must be *abhorring* of sinne, as well as *abstaining*; *loathing* as well as *leaving*, in true reformation. A thiefe when he is manacled, cannot steale, hee abstaines outwardly: and yet haply hath a thievish minde still: And a chained Lyon though he abstaine from devouring, yet hee hath his lionish nature still; he hath not left that. Many leave their finnes in like manner, being restrained by feare, shame, and such like respects: Their hearts still delight, and tickle themselves in the thoughts of those finnes. But true reformation of sinne must proceed

2 In-deeds,
Reformation
of life.

Marth. 12.

Proved de-
ceitfull.

Psal. 119. 101.

De verbo, Apost.
 ferm. 21. Lupus
 venit ad ovile,
 oves querit
 invadere, jugu-
 lare, devorare :
 vigilant Pasto-
 res, latrant ca-
 nes, nihil pote-
 rit, non auferi,
 non occidit :
 sed tamen, lupus
 venit, lupus re-
 dit. Nunquid
 quia ovem non
 tulit ideo lupus
 venit, & ovis
 redit? lupus ve-
 nit, red t tre-
 mens, lupus est
 tamen & tre-
 mens.

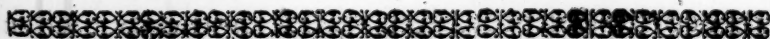
proceede from the hatred of sinne, and from the love of Gods Law forbidding sinne, as *Dauids* did. *I have refrained* (saith hee) *from every evill way*; but why did he so? upon what ground? to what end? *That I might keep thy word.* It was that love of the Law which he had so pathetically a little before profes- sed; *Oh how love I thy Law!* this was it that made him to refraine from sinne, his affection toward the Word: and this was that he propounded to him- selfe, in abstaining from sinne, in displeasing his own corruption to please the Law, to obey the law. *The Wolfe* (saith *Aussen*) *comes* to the sheep fold, "with a purpose to kill and eat: But the sheep- herds they watch, the dogs they bark, he can doe nothing, he takes away nothing, he kills no- thing: Yet as he comes, so he goes away, a Wolfe. What, because hee worried and took away no sheep, therefore was he a wolfe only in his com- ming, and a sheep in his returning? No, the Wolfe comes furious, returns fearefull, and yet a Wolfe as well in his feare, as in his fury. And so are many as wicked in their fearefull abstaining from sinne, as in their bold and furious committing of sinne: Some also are disabled by age, and yet it doth them good to remember their former wic- kednesse, and to encourage others to the same. If t are leaving of the outward act were enough, then these also were reformed. Others also surcease from some sinne, because a contrary vice hath got the rule and possession of them; as when the prodigall man becomes covetous: Is there any true reforma- tion of prodigality? Others againe are interrup- ted

ted in the practise of one sinne, by reason some other sinne diverts them another way, as those messengers did *Saul* from pursuing *David*. As thus, a man is covetous, but yet ambition and vaine-glory, being stronger, make him leave his base covetous niggardize. A man is given to incontinency; but his pride and feare of dishonour, carrying a greater sway with him, bridle his lusts. A man is wickedly angry with his brother, but yet covetousnesse hath a greater hand over him than anger; therefore there is a gift in secret given him, he is pacified. Here Covetousnesse controules, and checks, and reforms anger: Will you call this a reformation? No, this is nothing, when one *Tyrant* overcommeth another, but when the lawfull *King* overcomes him; not when one corruption prevaieth against another, but when *grace* prevaieth against it; when though there were no other restraint, yet ones own sanctified heart would restraine and cause one to say with *Ioseph*, *How can I doe this, and sinne against God?* otherwise to desist the outward act, can yeeld but poore comfort to assure us that we have repented. *David* had left the finnes of Murther and Adultery for all that space of time that was betwixt the murther of *Vriah* and *Nathans* comming to him, which was a yeer almost; hee did not still adde one murther to another; or one adultery to another; he did not all that while fall to it afresh; but yet for all that he repented not untill *Nathan* came and rouzed him. Excellently *Solomon*, *By the feare of the Lord men depart from evil*: shewing, that wheresoever the true feare of God is wanting, there is no true departing from evil,

Gen. 39. 9.

Prov. 14. 1.

evill, though the outward act of evill be foreborne. Therefore when the godly are described by abstaining from evill, withall the true ground of their abstaining is set down: as *Eccles. 9. 2.* When the wicked man is set out to be a swearer, the godly man (by way of opposition) is said, not simply not to swear, but to *feare an oath*: to shew that wicked men may refraine swearing, but not out of any fear of Gods Commandement. This is proper only to the godly: So *Prov. 15. 27.* the godly are set out, not simply by their not receiving gifts, but by *hating* of gifts; to shew, that therefore they receive not with their hand, because they hate them with their heart.



CHAP. VIII.

Of the deceitfulnesse of the Temporaries obedience.

WE have examined the two former grounds, whereupon the *Temporary* buildeth his opinion of himselfe to be the child of God, and discovered the deceitfulnes of them both, namely, his *Faith* and *Repentance*: It remaineth that wee should doe the like to his third ground; namely, his *obedience*, and dismisse him.

Obedience is twofold; *Active*, in doing that which God commandeth: *Passive*, in suffering that which God inflicteth. And the temporary may seeme to have both these.

1. For *Active*, the *Temporary* Believer may goe farre.

3. His obedience.

1. Active, discovered.

farre. There is no outward good work, which a true believer can doe, but the Temporary may doe it also, and that in outward appearance with as great spirit and zeale, as the true believer: as in *Iehu*, who did not only execute Gods judgements upon *Ahab*, and his house, and destroyed *Baal*, and his Priests, but did this (as others and himselfe though) with great zeale, and in the heat of godly indignation; so that to the outward eye, little difference between the spirit of *Iehu* in his reformation, and of *Iosiah* in his. So *Herod* revered *Iohn*, and did many things in obedience to his doctrine. So likewise did *Saul* reverence *Samuel*, shewing great humility in biding himselfe, when to be King; and after he was King great zeale and courage in revenging the cause of those of *Iabesh* against *Nahash*, in fighting the battels of the Lord against the Philistims, and in destroying of Witches; great mercy also, and moderation, in sparing and forgiving those wicked people that despised him, &c. Yet for all this, his end was fearefull, *God took away his mercy from him*. And therefore the obedience that seemeth to be in this kinde of men, is deceitfull: else God would not, as he threatneth by the Prophet, blot it out, who according to *Nehemi-ahs* prayer, wipes not out any of the good services of his children.

That this deceitfulnesse may the better appeare, let us examine our *Temporaries* obedience by the notes of true obedience, which are specially three *Sincerity, Universality, and a settled Constancie*.

I *Sincerity*, when all base and by respects laid aside

Mark. 6. 20.

1 Sam. 13. 10.

1 Sam. 10. 22.

2 Sam. 11. 6. 7.

1 Sam. 13. & 14.

1 Sam. 10. 17.
& 18. 13.

2. Sam. 7. 15.

Ezech. 18. 24.
Nehem. 13. 10.

By the Notes
of true obedience.

1. Sincerity.

side

Pfal. 119. 3.
cleared.

Ierem. 4. 4. ex-
pounded.

Pfal. 119. 94.
explained.

Aug. in Psal.
118. In libro
sapientie loqui-
tur ipsa sapien-
tia, Quarent me
mali & non in-
venient, quia o-
derunt sapien-
tiam. Quod quid
est aliud quam
oderunt me?
Quomodo igitur
dicuntur quere-
re quod oderunt,
nisi quia non
hoc sed aliud ibi
querunt?

Gen. 28. 8. 5.

side, only the conscience of Gods Commandement, and the desire of his glory that swayes with us. *Blessed are they that keep his testimonies* (saith the Prophet;) but because there may be much guile in keeping, he addes, *and seek him with their whole heart*. The true keeping of the Testimonies is when we seek God, and not our selves, in keeping; when as *Jeremy* sayes, we be *circumcised to the Lord*, that is, in respect of Gods commandement, and not the Magistrates, as it is with too too many. Hence that phrase which is so frequent with the Prophet, of seeking *Gods commandments*, *I am thine, save me: for I seek thy precepts*. Which implyeth thus much, that all that wee are to seek in our obedience, and the precepts themselves, the thing specially we are to ayme at, is obedience it selfe to the precepts: But Gods precepts may say to the *Temporaries*, yee seek not us, but your selves: As *Christ* said to some of them, *yee seek me because of the loaves*. Some *Prov. 1. 28.* are said to seek God, and yet of the same men it is said in the next verse, that they hated the knowledge of God: how can they be said to seek that which they hate? but that they sought not God sincerely, but only for their own ease sake, to be delivered out of their trouble; and so indeed they sought not God, but themselves: For all their obedience is either *flavish* or *mercenary*; sometimes it is the obedience of the *bondslave*, sometimes of the *hireling*, alwayes base, corrupted with some wrie and wrong consideration or other. Sometimes the *fear of man* works it, as in *Esaus* marrying no longer with the *Canaanites*; but with the posteritie of *Ismael*. *Moses* noteth the ground

ground of it to have been the consideration of his Fathers distaste of his *Canaanitish* wives. Sometimes againe *the feare of Gods judgement*, as of the rack of an accusing conscience, of the torments of hell-fire, &c. this holdeth us to it. But here that which the Apostle speaketh concerning Magistrates lawes that wee ought to be subject, not onely for wrath namely of the Magistrate, and the punishment which that wrath may inflict, but for *conscience sake*, Is true much more in Gods law, that we ought to performe obedience, not so much for wrath, no not for Gods own wrath, and the punishment it will inflict, but though there were no hell, yea, though there were no heaven, of very conscience, because the Lord God hath commanded us. Otherwhile againe the *Temporary* obeyeth upon *hope of some good* that hereby may accrue unto him, as profit, praise, and such like. And here that depravation of Sathan hath his truth; *Doth Iob serve God for nought?* Doth *Saul* love God for nought? No, it is for a Kingdome. Doth *Iehu* root out *Ahabs* race for nought? no, it is to confirme himself in the Kingdome. Doth he destroy *Baal* for nought? no, it is for glory in the world, that he may *crack*, and call up good *Ionadab* to applaud him and his zeale; *Come and see what zeale I have for the Lord*. Thou deceivest thy self *Iehu*, it is for thy selfe: Therefore God sayes afterward by the Prophet, *I will visit the blood of Iezreel upon the house of Iehu*. Though it were shed by Gods own appointment, yet because *Iehu* obeyed not Gods commandement, so much as his own ambition and pride in the shedding there-

Genes. 28. 8.

Rom. 13. 5.

Iob 1. 9.

Hosea 1. 4.

Iſa. i. 12.

Iſa. 58.

of; therefore God will not punish it as disobedience nor reward it as obedience. So likewise, though God commanded the burnt offerings, the new Moones, &c. yet he asketh the Jewes, *Who required these things?* because it was not the conscience of Gods commandement that moved them to performe these services. And again, *Have yee fasted to mee?* to Me, saith the Lord, because it was not any true regard of Gods word that caused them to fast. Obedience in the Word is compared to fruit, and the doing of good works is called the bringing forth of fruit. Now fruit comes of seed: Seed must first bee received of the ground, before it can yeeld us any corne. This seed is the word, the commandement of God: First, wee must receive this seed before wee can bring forth any fruit: first wee must hear the word, and by faith apply unto, and urge upon our selves the commandement, and then obey. Obedience without respect to Gods word, is but wild *Oates*; it growes of it self, there was no seed sown to bring forth this fruit, and therefore it is not good. And such is the obedience of the *Temporarie*; he heares not the Word though it speak to him; nei her doth he do what he does as to the word; the word indeed requires of him that hee does, but he does it not as hearing himselfe requested by the word, but rather by his own corruption. If God had asked *Iehu* concerning his destroying of *Ahabs* posterity, *Baals* Priests and worship, who required this at his hands, hee might truly have answered, vaine-glory, ambition, pride, policy. And here is the first detection of the *Temporaries* obedience.

2. Note of true obedience is *universality*. And this necessarily springeth from the former: for if obedience be *sincere*, that is, if it be performed onely because of Gods commandement, it must needs be *universall*, to one commandement as well as to another: for there is the same divine authority binding the conscience in one as in another. And therefore truly it is said, *What soever is done for Gods cause is done equally*, because the same God that commands one precept, commands also the other. Hence is that of *James*, *he that breaketh one commandement is guilty of all*; for the law is wholly *copulative*: So that, as where many friends are linked together in a sure bond of friendship, if you offend one of them, you offend all, all the rest will interest themselves in their friends quarrell; so is it with the commandements, they are so knit and chained together, that when one is violated, all the rest are ready as it were to take its part, and to enter into Gods Court their action of trespassse against us. Hence it was, that when some of the Israelites had broken the fourth Commandement in going out to seek Manna on the Sabbath, God challenged them for breaking of all his commandements, *How long refuse yee to keep my commandements?* And *Ezechiel* reckoning up many abominations, fasteneth the imputation of all of them on him that had actually offended in one only. It is a remarkeable place, and therefore I will set down the words at large. *If he beget a Sonne that is a Thiefe. or a shedder of blood, if he doe [any one of these things] though he do not all these things but either hath eaten upon the mountaines, or defiled his neighbors wife*

2. Univerſality.

Quicquid propter Deum fit æqualiter fit. Autor operis imperfecti in Math. hom. 4.5.

Exod. 16. 28.

Ezech. 18. 10. 11. 12. 13.

or oppressed the poor, &c. shall he live? He shall not live. Seeing he hath done [all these abominations,] he shall die the death. Here he saith *all*; and yet before hee said *one* only, because *break one, and break all; keep one* truly and heartily, *and keep all*. Whence it is that some one good action hath blessednesse ascribed to it; as the *making of peace*, *Matth. 5.* because of this concatenation of the commandements, and the vertues therein commanded, that a man cannot keep one, but hee must keep the rest; hee cannot have one grace, but he must also have another. For there is a double both keeping and breaking of the commandements, *habitually* and *actuall*. *Habitually*, in the *preparation, purpose, desire and disposition* of the heart: *Actuall*, in the *outward deed*. Now howsoever he that breaks one breaks not all *actuall*; yet breaking that one *habitually*, hee breaks them all *habitually*; his heart stands alike affected to break any of the rest, and whensoever occasion shall serve he will break them. And howsoever he that keeps one, keeps not all *actuall*; nay, hee that keeps most breaks all *actuall*; yet hee that keeps one commandement *habitually*, that is, in the *purpose and inclination* of his heart, he keeps them all in the same manner, his heart stands honestly disposed to the keeping of the rest; he may say with *David*, *My heart is prepared*. So that it may be truly said, the wicked doe break even those commandements they keep, that is, they break in regard of the fitnessse and preparation of their hearts those they keep sometimes outwardly: And so in the same sort, the godly keep those commandements which, actually, they break.

The

The best of Gods children are often overtaken with divers sinnes, and with some one more than with another; and so faile more in the breach of some commandment than of another: yet still they keep that commandement in regard of the *bent* and affection of their hearts; they consent with *Paul to the Law*, even in that commandement they most break, *that it is holy and good*. Now when wee say true obedience is *catholike* and *universall*, the keeping of all the commandements; it is to bee understood of this *habituall* obedience, when with *David* we *look towards, or have respect* to them all. Lo then the deceit of the *Temporaries* obedience! Though they doe many things, as *Herod* and *Indas*; yet they live in the *habituall* breach of some one commandement at least. As *Herod*, in the *habituall* breach of the seventh Commandement, in his *incest*: *Indas* in the *habituall* breach of the eighth, in his *covetousnesse*. Their hearts were set on those sins, and they drunk them as the Fish doth Water. They hated those good commandements of the Lord, that forbad those sinnes, and could have wished, withall their hearts, there had been no such Commandements: which shewed, that even in those commandements they kept, as *Herod* in hearing *Iohn*; *Indas*, *Christ*; their obedience was rotten and unsound, and without all regard of Gods commandement: for the same God that bad *Herod* reverence *Iohns* Ministerie in the second commandement, bad him also *possesse his vessel in holines and honour*, in the seventh. And if conscience had made him love the second Commandement, surely it would not let him have

Rom. 7. 16.

Psal. 119. 6.

hated the seventh Commandement. So *Iudas*, if he had truly hated other sinnes, because they were sinnes, hee could not then have loved, and so lived in coverousnesse. And if Gods feare had made *Iehu* put down *Baals* worship, he would not then have still retained *Ieroboams* calves, the same God forbidding both. Let the *Temporary* then mark himselfe well, and he shall finde that in some point or other he hath a *dispensatorie* conscience with Gods word. And as rogues under hedges, without the Magistrate, so hee can make licences to himselfe without Gods warrant, to continue in this or that sinne. Whereby his prophane contempt of God is manifestly bewrayed, and his obedience in other things convinced to be no obedience to God, but to man, or to himselfe, or to that respect, whatsoever it is, that drew it forth.

3. Constancy,

2 Pet. 2. 14.

3 Note of true obedience is *settled constancy*, when, as the Scripture speaketh, we *walk* in the commandments of the Lord, and *exercise* our selves therein; as the wicked are said to be *exercised in covetousness*, in that they constantly follow it, as the Artificer doth his trade: But indeed the *Temporary* doth not walk in those wayes, as doth the honest Traveller in the broad high-way, but onely like to the chiefe comes frisking and crossing over them. His *obedience* is like the true Christians *disobedience*, which is not settled and rooted, but onely for a fit. The good Christian quickly remembers himselfe, and returnes to his course of Godlinesse, when through distemper he hath begun to stray: and so the *Temporary* Christian as quickly returnes to his intermitted

ted wickednesse, when sometimes hee chances to stumble upon devotion. His *obedience* is a *moody* and *passionate obedience*; soon forgot. It is like to *Sauls* affection to *David*; when the evil spirit comes upon him, then that Religion which before he seemed to make so much of, shall be runne thorough with the spear of grosse and wilfull disobedience. Hee doth not, neither can he, *cleave to the Lord with full purpose of heart*; as the true Believer.

And so much for his *active* obedience. Now for *passive* in suffering; Wee would think it strange, if the *Temporary* Believer might go so farre as to suffer for the truth: But it is a plaine case he may. Did not *Peter* speak in the name of all his Fellowes, and so of *Judas*, when hee said, *Master wee have forsaken all and followed thee*? Did not *Judas* leave his calling in the world, whatsoever it was, and did he not neglect all other meanes and possibilities of his lively-hood and cleave only to Christ for three yeers space, being partaker with him in his sufferings? So did *Demas* and *Alexander* with *Paul*; and yet both afterward became fearfull *Apostates*; insomuch as *Alexander* (of being persecuted) turned a persecutor, and that of him, who before had turned of a persecuting Jew, a persecuted Christian; for *S. Paul* writeth of him, that by *putting away a good conscience, he had shipwrecked the faith*, that he had *done him much evil*, that he *withstood his preaching sore*, that he *blasphemed the truth*; and yet we shall finde in the *Acts*, that in *Pauls* cause he was very neer unto *martyrdom*, when he was violently dragged forth, and cast as a prey to the teeth of those raging *Ephesians*. *Nicholas*

Acts II. 23:

2 Passive,
shewed to be
in them.

Matth. 19. 27.

1 Tim. i 19. 20.

2 Tim. 4. 14. 15.
Acts 10. 33.
Nam qui mar-
tyrio propinquus
est: Calvin.
Act 6. 5.

Revel. 2. 15.

Galath. 3. 4.

the *Deacon* joyned himself to the persecuted Church and yet after ward became a ring-leader & the head of a horrible wickednesse: for of him were those *Nicholaitans*, *S. Iohn* speaketh of, so called. The like we may see in *Ananias* and *Saphira*, that were content to sell their whole estate, & to give halfe of it to the Church, and yet but hypocrites: yea, *Austin* thinketh, as we shewed before, that hypocrites may suffer *martyrdom*. If it be objected, that Christ sayes, these *temporaries* are offended & go back when persecution cometh because of the word, and therefore that they cannot goe thus far as we say. I answer, that its to bee understood of one kind of the *Temporaries*, namely, those that are noted out by the *stony* ground; and not of the second sort of *Temporaries*, which are represented to us by the *thorny* ground; for the very rise our Saviour useth in that Parable must needs imply, that as the *stony* ground went beyond the *high-way*, so the *thorny* goes beyond the *stony*; which cannot bee otherwise than in this, that the *thorny* grounds fruit can well endure the heat of the sunne, and is not perished that way, as was the *stony* grounds, but onely by her own thornes. Of this sort of *Temporaries* was *Iudas*, *Alexander*, and the rest above named, in whom the good seed was overthrowen, not by the *parching Sun* of persecution; which in some measure they endured, but by the *choaking thorns* of covetousnesse, ambition, and such like corrupt affections. The *Temporarie* Believer then may proceed thus farre, to suffer; but yet as *Paul* telleth the Galathians, *in vaine*, because he suffereth not sincerely, and with a good minde: for

hee

he that suffereth aright, must suffer in deniall of himselfe, and his own carnall affections, according to our Saviours directions, given to all such, whom he calleth to be his Disciples: *If any man, saith he, will hee my Disciple, he must deny himself, and take up the crosse.* It is not enough simply to take up the crosse, but first hee must deny himselfe, and so take up the crosse. But the *Temporarie* seeks himselfe in taking up the crosse: They are his own proud, ambitious, vaine-glorious, covetous affections, that make him stoop to take up the crosse. The fruit of the *thorny* ground is able indeed to beare the heat of the Sunne, and is not consumed therewith, as the *stony* grounds: but what's the reason? because the thornes covering it doe fence off the Sunne And what's the reason our *thorny Temporarie* is so ready sometime to runne himselfe into the briers of persecution, -but that the thorne of some wicked lust or other is a *spurre* in his side? Mark the best of the *Temporaries* in their sufferings, and you shall see, that for all the thornes of persecution, wherewith the adversaries prick them, they still continue pricking their own soules with the thornes of covetousnesse, pride, and vaine-glory. These thornes prick them forward to the suffering of the other thornes; as in *Judas*, hee looked one day for a good day, hee hoped to have no meane place in Christs temporall kingdome, and withall in present he felt the sweet of carrying the bagge. Hee carryed the *crosse* on his *back*, that he might carry the *bagge* in his *bands*. The delight and comfort he took in licking his fingers after the receipt of the almes, made him

Marth, 16. 24.

But yet deccitfull.

1 Cor. 13.

him willingly endure the little paine of his back. The bag in the hand was a staffe and prop to uphold his back from sinking under the burthen of the Crosse. The sweetnesse, not of *Gods love shed into his heart*, but of *mans love shed into his hands*, was that which allayed the sowrenesse of the crosse. So with others, the coole winde, not of *Gods*, but of *mens* praises, is that which refresheth them in the scorching of this Sunne, and maketh them with some comfort *bear the heat of the day*. Though I give my body to be burned saith Paul, and have not love, I have nothing: Insinuating that men may burn their bodies, as he burnt Diana's Temple, of selfe-love, of love of glory and fame in the word, and not of any true love to God, or his Church. Let us not then please our selves over-much, if wee have suffered something for the truth, because even in suffering the heart is deceitfull; but search we our own hearts, and see whether, as the *adversary* persecutes the *new man* in us, so *wee* thence take occasion to persecute the *old man* in our selves: whether we turn the sword, thrust at us to kill the life of Grace, to the opening of our impostumes: whether, as it were by one nayle driving out another, wee use the *thornes* of persecution, as meanes and medicines against the *thornes of covetousnesse* and worldlinesse. It is an ill signe, when wee can beare the *Worlds yoke in persecution*, and yet at the same time, not endure Gods yoke in *mortification*. Again, examine we the ground and end of our suffering, whether we can truly say with Paul and the Psalmist, *The love of Christ constraineth: For thy sake wee are killed and suffer all things for*

2 Cor. 5. 14.

Psal. 44. 22.

2 Tim. 2. 10.

for the elects sake: for, as we have shewed, covetousnesse, pride, and vaine-glory, setteth many on this work. And, which is not all out so bad, haply others may bee forced by the feare of Gods judgments threatned against them that deny the truth: But then, as God said once to the Jewes in the matter of fasting, *have yee fasted to mee?* so here also may he say to us in the matter of suffering, *have ye suffered for me?* And when we shal begin to tell *Christ* of such kinde of sufferings, and to say with *Peter*, *wee have left all and followed thee*, he may twit us with the same answer wherewithall he then pinched *Iudas*, whom *Peter* included in the generality of his speech, *Whosoever shall forsake house, lands, &c. For my names sake shall receive an hundred fold.* But *Iudas*, and so all other Temporary Believers, whatsoever they have suffered for *Christ*, it hath not beene for his sake, but for their own; therefore their sufferings have been deceitfull: and as they would have deceived *Christ* by them, so assuredly *Christ* shall deceive them, in disappointing them of their hoped-for reward.

Matt 19. 27. 28.

CHAP.

CHAP. XI.

Of the deceit of the heart in judging our selves better than we are.

3 Deceit, that
our good is
better than
it is.

1 Cor. 3. 18.

2 Cor. 10. 12.

1 Cor. 4. 8.

Matth. 19. 20.

ANd of the second *deceit* of heart, in judging of our persons, so much, The third followeth. And that, when we judge our selves to be better than indeed we are; when our *little* is thought a *great deale*, our *Mite* of grace a *Talent*, our *Mote* a *Beame*, our *Molehil* a *Mountain*, our *smoaking flax* the *strong & blazing flame* of some mighty bonfire; our small beginnings, the height of perfection. Of this deceit the Apostle speaketh, when taxing the pride of the *Corinthians*, wherby they thought themselves wiser than indeed they were, he thus writeth, *Let no man deceive himselfe: if any man among you se me to be wise let him become a foole, &c.* Shewing that herein is *selfe-deceit*, when we are better conceived of our selves, then there is cause. Herein our deceitful harts are like to those kind of glasses which represent things many degrees greater than indeed they are. Thus the *Corinthian* teachers looking upon themselves in this false glasse, magnified themselves above S. *Paul* himselfe: whence was that modest reprehension of the Apostle, *Wee dare not compare our selves with them*; and again, *ye are full, ye raig, &c.* This was the deceit of him that said, *all these have I kept from my youth*, and still it is to be found in too many: not onely such as the old *Perfektists*, and now the *Papists*, but even in the best of us all, who through

through selfe-love, are no lesse affected to our own graces, than parents to their own children, whom they use to account the fairest of all others. Hence arise those high thoughts, and strong conceits of our own excellency and sufficiency, even for the weightiest matters. *James* and *Iohn* no doubt had received some measure of Grace, and spirituall strength; but yet their own deceitfull hearts made them to overprize it, and boldly to tell Christ asking them, *Are yee able to drink of my cup, and to be baptized with my baptisme? Yes, we are able.* Alas poor men, that could scarce endure to see Christ himself drink that cup, and therefore fled away when the cup was but coming towards them, how should you be able then to drink of it your selves? Thus *Peters* heart deceived him in like manner, when being but a *novice*, a *fresh-water-souldier*, he thought himself able to encounter those enemies that might justly have daunted the old trained and best exercised and experienced souldiers. Christ knowing the measure of his strength better than himself, told him, *Whither I go, now thou canst not follow me, hereafter thou shalt:* But *Peters* deceitfull heart, thinking it self too much disabled, answered, *Why cannot I follow thee now?* So, true is that, even in spirituall riches, which *Solomon* speaketh of the earthly, *There are poore which make themselves rich.* Therefore excellently *David*, not ignorant of this deceit, after he had protested concerning the soundnesse and zeale of his hatred of Gods wicked enemies, *Do I not hate them that hate thee? Yea, I hate them with a perfect hatred,* addeth (as something mistrusting his own heart,) *Try mee O God*

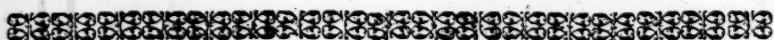
Matth. 20. 22.

Prov. 13. 7.

Psal. 139. 22, 23.

Prov. 30. 2.

God, prove me, namely, whether I deceive not my selfe in thinking I have more zeale, than indeed I have: of the two deceits, it is the better and safer to under-value our selves; and with him that said, I am not a man, I have not the understanding of a man in me, to think our selves rather worse than any whit better than in truth we be.



CHAP. X.

The use of the first head of the hearts deceitfulnesse, or an earnest exhortation to try our selves, whether we have over-taken the Temporary.

Hitherto of the deceitfulnesse of the heart in judging of our persons: It remaineth to speak of the deceitfulnesse in judging of our *Actions*: but first we must consider what use we are to make of the former.

2 Cor. 13. 5.

The speciall use is that of the Apostle, *Try your selves, examine your selves whether ye are in the faith or no*: our hearts would make us believe wee were thus and thus; but the Scripture hath discovered our hearts unto us for noble imposters and deceivers. Now, who is there that would easily believe a known deceiver? Nay, as it fareth with such that often deceive by speaking falsely, that they cannot bee credited of us, when they speak truly; the like suspition and jealousie should we have these false hearts in, even then when they give in right judgement. *I know nothing by my selfe, saith Paul, mine*

1 Cor. 4. 4.

mine own heart doth not condemne mee, and yet I dare not be over-bold in bearing out my selfe upon this judgement: this sentence of mine owne heart will not justifie me, much deceit may be hid-den therein. God, that is farre greater than our hearts, sees that in them which they see not them-selves: Good reason hast thou then, my brother, to mistrust the judgement of thine own heart, concern-
ing thy selfe, and those so peremptory sentences which it causeth thy mouth to utter, that if there were but one man to bee saved, thou art the man. O how many sleepers are there, that dreame this dreame of a strong assurance of their salvation, that both live and die in this dreame, and so goe down merrily into hell! where their pains shal be greater, by how much their expectation of them, through the deceitfulnesse of their hearts, was the lesse. Is it not pain enough to be in hell, but they must needs encrease the paine by this wicked and wilfull *selfe-deceiving*? Have wee then our eares in our heads, and mark we well, the voyce of these our hearts, when they suggest secretly unto us; thou art in good case, the childe of God, the beloved of God. Consider we whether our own hearts may not flatter us, whether the Devil may not delude us. Rest we not in our own hearts voyce, neither accept we the deceitfull applause thereof; but as Once *Ioshuah*, seeing the Angell examined him. *Art thou on our side, or on our adversaries?* so doe we, hearing these words, try them whence they are: for the *Eare*, saith *Elihu*, try-eth words: as the outward words of othe mens mouths, so the inward words of our own hearts. Say then

1 Ioh. 4. 1.

Acts 12. 22.

then to these words, to this secret cry, whence art thou? Comest thou from Gods spirit, or from Sathan? As wee must *try the spirits*, in the outward words delivered by men, so also in the secret thoughts of our heart, specially these concerning our own estate to God-ward, whether they be the voyce of Gods spirit, or the evill spirit of error and illusion. It was vile for those clawing flatterers to say unto a man, *The voyce of God*; much more for us to say so to the Devil himself. And what do we else, when we apprehend and applaud his mocking illusions, and lying suggestions, as the *Oracles of God*, and goe away with them, as if God from heaven had told us we were his? Try we then these sounds, before we trust them, and carefully examine the grounds which thy heart can shew to make good her so confident assurance. Here especially remember those fearefull deceits of the *Temporary*, how like a true believer hee is, and yet none; how neer he comes to heavens door, and yet enters not; how far he travels in the way of *Canaan*, even with those *Israelites*, to *Radishbarnea*, within eleven dayes journey of the land, and yet never sees it, never enjoyes it, but is as farre off, as if hee had sitten still in Egypt, and never stirred foot out of door. Consider seriously with thy selfe how farre *Pharaoh*, *Saul*, *Iehu*, *Ahab*, *Indas*, and others have gone in humiliation, sorrow, desire, zeale, reformation, and yet for all this have gone to their own place. Deale now unpartially with thy selfe, and tell me whether thou dost not come short of any of these, who never yet hadst the heart, upon the threatning of the word, to relent
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and humble thy selfe with *Ahab*, to confesse thy sins and desire the prayers of Gods children, with *Pharaoh*, to be affected with joy in hearing the word, and practise of many things with *Herod*, to be zealous against sin with *Iehu*, to lose some part of thy goods with *Ananias*, to forsake the world, and all thy hopes there, and to follow poor *Christ* with *Iudas*, *Demas* and others; much lesse to venture thy life with *Alexander* the copper-smith in cleaving to the truth? may such as these be wicked reprobates, & yet wilt thou please thy selfe in a false conceit of thine own happinesse, who comest far further behind them then they do behind true Christians? For unto one of this rank, our Saviour saith, *Thou art not farre from the Kingdom of heaven*: but to thee it cannot be said that thou art not far from *Iehu*, *Iudas*, *Saul*, *Nicolas*, *Alexander*, and other such like *temporaries*; for they, some of them especially, had many notable graces, so that *Nicolas* was chosen Deacon by the Church, for that reverend respect they had of his gifts: *Iudas* was an Apostle, and could both pray and preach with great zeale; generally the common sort of them may bee inwardly affected in prayer, conference, hearing the word, feele many good motions, taste of the powers of the life to come, feele some relish in the promises, tremble at the threatnings, reforme all outward corruptions of life, as we have already shewed. And thou that makest thy selfe so sure of heaven art haply a despiser of the word and prayer, a senselesse block, that never feelest the least glimpse of any spirituall motion, a muddy worldling, that canst not raise up thy spirit out of the muck of the earth,

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into the heavens, to conceive any one pure or refined thought. Why then hast not thou the wit thus to think with thy selfe? What? those that are Saints and Angels in regard of me, are they yet deceived in judging themselves to be in state of salvation? how grosse then is my error, in being thus conceited of my selfe? If some that have journied in the wilderness to *Kadesh-barnea*, shall yet never enter into Gods rest, shall those that never left Egypt? Is the stony ground *reprobate* ground, and can the *high-way* ground be good?

As long then as thou art cast behind the *Temporary*, thou art miserably deceived, if thou thinkest well of thy selfe: So also art thou, though thou hast attained unto him, unlessse withall thou outstrip him, attaining to that which no *Temporary*, as long as a *Temporary*, either is or can bee. O thou wilt say what's that? *Ans.* I have already shewed it in the detection of the particular deceits of the *Temporarie*, yet thus much may be added. The chiefe difference our Saviour in the Parable maketh betwixt the best of the other grounds, and the good, is this; that those only signified by the good ground, had *good* and *honest hearts*: for the *stony* and *thorny* hearts brought forth fruit, but they wanted the same *good* and *honest hearts*, and in stead thereof, had either a stony, or thorny: see then what it is wherein the true Christian excelleth the *Temporary*, namely, the *good and the honest heart*. The *honesty* of the heart is to be referred to the intents it hath in the doing of particular actions: so that is an honest heart which aymes at the right in that she doth: the goodnesse of the

Wherein the
true Christian
goes beyond
the unsound.
Luke 8.15.

the heart is to bee referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed, cleansed and purged of the former naughtinesse, and so indued with another kinde of nature and disposition, whereby it hateth all fiane, and loveth, savoureth, and affecteth things spirituall. Here then is that we must narrowly examine our selves by, if we will not be deceived by our own hearts, in judging our selves to be Gods children, when we are not. *If any man (saith Paul) be in Christ, he must become a new creature.* Hee must have that same *clean heart* of the Prophet created in him, and that same *right spirit* renewed in him. He must be renewed in the very spirit of his minde; in the most inward and subtile parts of the soule, as it were the *quintessence* of it. And this haply may also bee the meaning of the Apostle, praying for the *Thessalonians*, that they might bee *sanctified throughout in their soules, bodies, and spirits*: by spirit understanding the same thing that in the other place to the *Romans*, the best and choicest of both the parts, both soul and body. Here is the maine defect of the Temporary. Though hee may seeme to bee renewed in his minde, yet not in the *spirit of his minde*: to be sanctified in soule and body, yet not in the *spirit* and *quintessence* of both. He reserves that for some sin or other, which is closely harbored and nourished there. Like as the thorns have as it were the best spirits of the ground, and do drink up the very *creame* and *flower* therof, so that the fruit comes to nothing, being robbed of it nourishment by the thorns. Not but that there may be and are many secret corruptions in the

2 Cor. 5. 17.

Psal. 51. 10.
Ephes. 4. 23.

1 Thes. 5. 23.
opened.

Luke 8. 7.

καὶ συμπεύου
αὐτὸ ἀνάνδου.

Mark 4. 8.

ἀνακαίνοισα,
καὶ αὐξάνοντα.

truly regenerate : for even the good ground may have thornes : but yet these corruptions incroach not upon the spirit of the soule ; that's reserved for the grace and spirit of God ; these thornes get not the fat of the soyle, the good corn feeds on that, the thornes do not grow up together with, and so ascend and climb up above , and over-top the good fruit ; nay, the good man playes the *good husband* , and is ever and anon cutting up those thornes, thereafter as he feels them: Therefore it is said excellently of the good ground, that it bringeth forth fruit *encreasing and ascending*; which seemes to be spoken in opposition to the *thorny* ground, of which it was said, that the thornes grew up and ascended, namely, above the corn. But in the good ground, though there may bee thornes, yet the corn ascends above the thornes: grace is superiour to corruption, and keeps it under.

Let us not then deceeive our selves with the Temporary, for that wee have some feelings, some motions, some good affections of joy, fear, sorrow, or such like, if there be but any one thorn, either of covetousnesse, as in *Judas, Demas, Simon Magus* ; or of vain-glory and ambition, as in *Iehu, Agrippa*, or of any other naughty affection, it is enough to choak all grace, and starve all goodnesse, so that, as our Saviour speaketh, we must needs become *unfruitfull*. The devill can bee content to let us pray, preach, hear, and doe all these things with some feeling and affection, and hereupon to judge our selves to bee true Christians, as long as his interest in our hearts continues, as long as he may have sure hold of us, by
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any one reigning sin : For right well he doth know whatsoever good we conceive of our selves, we do but deceive ourselves; we are still, as it is said of *Simon Magus*, in the gall of bitterness, and in the bond of iniquitie. It stands us in hand therefore throughly to gage these deep hearts, even to the bottome, and to cry with *David*, Try me, O Lord, prove mee, whether there be any way of wickednesse in mee. If there bee a thorne in thy foot, thou canst goe but haltingly: if any inordinate lust or desire be ingrafted into thy affections, though with *Agrippa* thou maist be much moved with the preaching of the word, yet with him, thou art but an halfe and halting Christian. Doth the love of worldly honour, pomp, prayse, and profit prevaile in thee? then know (thou spirituall adulterer, or adulteresse) that *the love of the world is enmity with God*, and that *in whom the love of this world is in him dwelleth not the love of the Father*. Never then blesse thy soule in any of thy good desires, or affections. *How canst thou believe when thou seekest glory of man and not of God?* saith our Saviour: never tell me that thou burnest in holy feelings, as long as thou burnest no otherwise than the bush, which burned, but consumed not: as long as the inward corruption of thy heart remains unwasted; for all these burnings, thou mayest burn in hell for ever. Rest not then in thy deceivable feelings and flashings of joy. Though these thy feelings, desires, and motions be good, and come not alwaies from *Sathanicall* illusion, but otherwhile from the spirit of God, as the Scripture plainly teacheth, yet they are not sufficient. It is well indeed that thou art come further

Acts 8.

Psal. 119. 23.

James 4. 4.
1 John 2.

John 5.

Exod. 2.

Heb. 6. 4.

Marke 10, 27.

Galath. 3. 42

than the common sort of the world, who know not what these feelings meane, that being the stony, or thorny ground, thou art neerer to the nature of the good ground, than the high-way ground: but what? because thou art come thus far in the way, wilt thou goe no further? dost thou therefore think thy selfe well enough? no, as our *Saviour* said to the young man, so say I to thee; *One thing is yet wanting*, this same good and mortified heart. There lies in thee some leaven of hypocrisie, that must needs be purged out; some root of bitterness, that must needs be weeded up; some thornes of covetousnesse, pride, vaine-glory, that must needs bee cut down. Loe, my brother, thou art come out of *Egypt*, thou hast gone a great way in the wilderness, thou art not now far from *Canaan*, thou art come even to the very next borders; two or three strides more would set thee in the land it selfe: Wilt thou now foolishly mock thy selfe to think thy selfe in *Canaan*, because thou art on mount *Nebo*, within sight of it, and so goe no further? Wilt thou thus lose all thy other labour and travell? hast thou done so many things, *suffered so many things in vaine*? hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more! thou hast many goodly graces, and they make thee to shine as a goodly and beautifull Temple of the Holy Ghost; Onely one thing is wanting; there is some error in the foundation. I doubt me, it is sandy, thou must needs digge a little deeper: get a little more humilitie of spirit, and

and truth, and purity of heart, or else when a storme comes, all thy other labour about the building will be lost. I am the more earnest in this exhortation, because of those fearfull shipwracks which many ships, richly laden with many precious jewels of Grace, have suffered in all ages, upon this rock of an evill and unrenewed heart. O then take heed of it, as the very bane and poyson of all grace, and so the onely cause of those many deceits of the temporarie Believers. Enter therefore into those dark closets of thy heart, take the *light of the Word* in the one hand, and the *sword of the spirit* in the other: and whosoever *Agagite* or *Amalekite* that light shall discover, kill, spare none with *Saul*, make havock of all, an universall destruction; save but one, & thou destroyest thy selfe: Whatsoever bee the outward flourishing shews of thy graces, if some sin lie covered under them at the core, it will poyson and rot them. Oh how much better to have grace lie in the heart, covered under many corruptions, as it doth often in the regenerate! for, when corruption lies at the heart, covered under many outward graces, then it eats up and devoures the nourishment which grace should receive from the heart, and so our graces become *lean starvelings*, and in time the thornes that at first lay hid, sprout forth, and over-grow the corne, and so unhappily dash those hopefull beginnings, which seemed to promise a very large and ample harvest. Contrarily, though a man have many corruptions, and yet truth of grace lie secretly in the heart, it will by little and little eat out all those corruptions. Wee see then what it is we must

specially labour for, if wee would be freed from that
 deceit of heart, wherewith the *Temporary* is begui-
 led, with whom the Devill playeth, as the Cat doth
 with the Mousē; He lets them in some sort goe out
 of his hands, in that he giveth them leave to doe ma-
 ny things, and doth not hinder them in their joy,
 and alacrity of spirit, or fervencie of zeale, in which
 regard hee is said to be cast out in the Gospel; but
 yet as the Cat will have the Mousē still within her
 reach, that if she offer to run away she may persent-
 ly apprehend her; even so doth the Devil here: he is
 sure to have thee within the reach of his paw, as long
 as thy heart within is polluted with the love of any
 one sinne: see then if thou canst deceive this roaring
 Lyon, thus sporting with thee (as sometimes we see
 the poore Mousē doth with the Cat) wholly escap-
 ing from him, by thrusting out that one sinne, that
 still possesseth and defileth thy heart, and instead
 thereof entertaining the word and spirit of God.
 Till thou dost this, thou art but in a damnable case,
 whatsoever thy flattering heart tels thee: Thou must
 with *David* refraine from *every evil way*, before thou
 can be the true child of God, a true keeper of his
 word. *I have refrained my feet* (that is, *my affections*)
from every evil way, that is, from the love and de-
 light thereof, *that I might keep thy word*: And *James*
 tels thee, that only that one sinne of an ungoverned
 tongue, is sufficient to discover the falsenesse of thy
 religion, what ever be thy profession.

Psalm 119, 101.

James 1.

CHAP. XII.

Of the deceit of the heart, in giving directions for our Actions.



AVING thus spoken of the first part of the deceitfulnesse of mans heart in judging, namely, in judging of *persons*; now wee come to the second in judging of *Actions*. And this is two-fold; in *fore-judging*, in *after-judging*. The judgement of *advice*, and *direction* for the doing; and the judgement of censure, and sometimes *correction* after the doing of the actions.

The deceits of the former kind are almost infinite. The book would smell too much, and I should but weary my selfe and the Reader, largely to prosecute them all: Only I will point at some of the chiefeest heads. These deceits therefore, for *direction*, are either in regard of the *rules* for the government of our *actions*, or of the *actions* themselves.

For the *rules*, our deceitfull hearts prescribe specially three deceitfull rules, to square our actions by. First, the light of *naturall wisdom*, which being so much degenerated from that at the first creation, and of a cleere shining lamp become a stinking snuffe. who seeth not that this light is plain darknes it selfe? *The wisdom of the flesh is enmitie to God*. Secondly, the *custome of the times*, and examples of the multitude: As though the way of manners were like the way to great Market-townes, to bee known by the multitude of foot-steps, trampling and beating up

The second deceit, in judging of Actions.

1 In direction.

1 For the rules.

1 Light of Nature.

Rom. 8. 7.
2 Custome.

Non dubitaret
furere si cum
paucioribus fu-
rerent, nunc sa-
nitatis patrocini-
um est insani-
re. Sen.

3 our own
intention.
2 Sam. 6. 7.

Prov. 16. 25.

2 For the
Actions them-
selves.

1 Against the
whole Law.

1 Thoughts
are free.

Rom. 7. 7.

on it? or as though men should be as silly as sheep to follow whither soever their companions lead them? For surely how many things are there done which would argue the doers, either *especially simple*, or *ragingly furious*, if they did them alone, or with few companions? whereas now the multitude of their companions in madnesse, is the onely proote they have to prove themselves in their right minds. Thirdly, our own *intention* and meaning, that if it be good, then so is the action also, which the Scripture refuteth by the example of *Vzzab*. These are crooked rules, and blinde guides, which blinded and deceived hearts chuse to themselves. But here that of *Solomon* is true, *There is a way that seemeth good in a mans own eyes, but the issues thereof are the wayes of death.*

The deceit of the heart in judging of the actions themselves, is either against the whole Law *in generall*, or *in speciall* against either Table: All which to name were endlesse. Wee will onely cull out some of the principall.

First, against the whole Law, I observe three more speciall deceits.

1 That *thoughts are free*, that wee shall not be accountable to God for them. *Paul* himselfe, though a learned *Pharisee*, yet was thus deceived in judging of thoughts, not consented to, which are forbidden in the tenth commandment: *I had not known* (saith he of himselfe, in his *Pharisaisme*) *that lust had been sin, unlesse the Law had said, Thou shalt not Lust*; But the grossenesse of this deceit may easily appeare: for what reason is there, that the *author* of treason

treason should be punished, and the *first plotter* and *contriver* should scape? Now the first beginning and hatching of any sinne, is first in the thoughts of the heart: And if Kings will have their servants in their accounts, answer even for pence, why may not God call us to a reckoning, even for our smallest debts? And if men punish words and deeds, because they see and know them, why then should not God punish our thoughts, which hee knowes farre better than any man can doe our outward actions? Wee must therefore make conscience of the idle roving of our braines; our very thoughts and imaginations must stoope, and doe homage to God, who hath required of us to be loved *with all our thoughts*, and biddeth us *tremble* even at the very first rising of evill thoughts and motions in our hearre, *and sinne not*. But alas, many doe invert the sentence, and in this kinde very boldly *sinne and tremble not*.

Luke 10. 17.

Psal. 4. 4.

2 That *words are but winde*: Yea, but they are such a winde as shall blow thee violently into hell; and shall be the bellows to kindle, yea, the fuell to feed the flames of that unquenchable fire: *For by thy words thou shalt be justified, and by thy words thou shalt be condemned*, & for every idle word must thou give account to God at the last day, unlesse *Christ* have given account for it before. What a dotage is this, to thinke that our Tongue, *our glory*, may be made our shame; our greatest ornament, our foulest deformity; our best, and yet withall one of our least members a *world of wickednesse*?

2 Words are winde.

Mat. 12. 37. 39.

3 That *the outward works of the Law, are sufficient*. That in the first table, it is enough to come to Church

3 Outward works enough.

Church, and to mumble over a few prayers in ones bed, &c. in the second enough to live quietly, and pay every man his own, and not to break out into scandals. This deceit possessed the Pharisees who in their interpretation of the Law, restrained the prohibitions of murther and adultery to outward grosse murther and adultery. So their *Phylacteries* were not so broad, but their expositions of the Law were as narrow. In the same error was he that hearing the commandements of the second Table rehearsed to him by our *Saviour*, answered, *All those have I kept from my youth*: but wee must know that the Law in every commandement is spirituall, and bindes the heart as well as the hand.

Against the first *Table* these deceits:

1 That the works of the first table are inferiour to the second. Hence is that opinion, that it is easier to love God than our neighbour: Hence also it is, that there is often severer discipline against drunkenesse, theft, blaspheming of great men, than against prophanation of the Sabbath, blasphemous oathes, and other such like; as great breaches of the first Table, as the named sinnes are of the second; Whereas yet the *first and great Commandement is*, *Thou shalt love the Lord thy God*. 2. That God may be worshipped according to our own devise, without the warrant of his own word. Hence that *Atheisticall. omni-religion*, and that opinion that all religions do well, a man may bee saved in any: hence those swarms of *will-works*, & worshipps, which naturally we preferre before those commanded by God. But shall the *King* set down himselfe the rule of his

OWN

Matth. 19. 20.

2 Against either Table.
The first.

Matth. 22. 38.

was denotata.
Omnes religiones recte incedere.

own honour to be performed by his subjects and not leave it free to every country clown to do as they list : and shall wee, farre more unable to set down any fashions for Gods Religion, than the rudest rustick for a Kings civill worship ; shall wee I say, take upon us to determine ought of our selves, in Gods worship ? Men have thought it a disparagement to them, when their servant being commanded to doe something, have done otherwise ; not yet in contempt, but because they did see that other way, which they took, to bee better for their Masters purpose, than that which was commanded them. *Crassus* caused his Mason to be whipped, for that being commanded to send him the greater mast, hee sent him the lesse, only because he knew it to be fitter for the turn whereto he would use it. Doe *men* thus stand upon it ? *foolish men*, will they have their own wayes followed, without giving place to the better causes of their inferiours ; and can *God*, whose *foolishnesse* is wiser than our best wisedome, can he take it well, that our folly should thus take head to it selfe, presuming to check and correct his wisedome ?

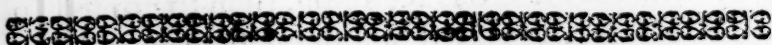
Against the *second Table* there are also many deceits ; as, That every man bee for himselfe, and make the most of his own, and doe with his own as he list, that the *Officious & sporting* lie is nothing, whereas, *Galat. 1. 10.* wee must not speak truth to please men, much lesse then lie ; that it is the sign of a base minde to put up an injury, which yet the Scripture termeth our *glory*, & an hundred such like. But me thinks it is unsavory raking in this dunghill, let us there-

Ge'l. noſt. Attic.
lib. 1. cap. 13.

The second.

Prov. 9. 11.

therefore leave this point, and come to the hearts judgement of affections after they be done, and see how that also is deceitfull.



CHAP. XII.

The deceitfull judgement of the heart in censuring our actions already done, and more specially the shifts it useth for excusing of sinfull actions.

2 In censures
of

1 Good,
1 Condem-
ning.

2 Over-pri-
zing them.

2 Evill, by

1 Justifying
them.
Ioh. 16. 1.

*Felix scelus
virtus vocatur.
Tullius de di-
vin. l. 2.*

NOW it is deceitfull, not only in the sentence it passeth upon *evill actions*, but also upon *good*.

1 For *good* actions, two wayes: first, by condemning the innocent, and accusing us for them, as if we had sinned; as when an *Anabaptists* conscience accuseth him for swearing before a lawfull Magistrate, lawfully exacting it; when a Papist for eating an egge in Lent: secondly, by setting the good we have done at so high a rate, making a great deale of nothing.

2 For *evill* actions, the judgement of our hearts is deceitfull two wayes.

First, in justifying the guilty, acquitting us for them as if wee had done well; as those our Saviour speaketh of, that should judge of the murther of the Apostles, as of good service performed to God. And this deceit is the stronger, if the sinne be happy in successe. Then vile wickednesse shall be graced with the name of virtue it selfe. *Dionysius* after his spoile of an Idol temple, finding the winds favourable in his navigation; Loc, said he, how the Gods approve of Sacriledge. Hee blessed himselfe in his supposed

sa-

sacriledge, because of the good successe that ensued. This was also likely to be *Ieroboams* deceit, that his Calves were not so evill, when he saw how the Prophet, which so thundered against them, was afterward slaine of a Lyon. This also was the deceit of those wives in *Jeremy*, that justified their idolatrous incensing to the *Queen of heaven*, by the plenty and peace then enjoyed, in regard of that scarcenesse which followed the leaving of that idolatry. Like as many of the *Israelites*, when they were brought into the desert, where was want of all things, in regard of that which was in Egypt, they preferred Egypt, as now many, blinded with the same deceit, prefer Popery in the same respect, before the Gospel. But for the delivering of our selves from this deceit, wee must know, that we must judge of the goodnesse of the *successe*, by the goodnesse of the *action*, not contrarily of the goodnesse of the *action*, by the goodnesse of the *successe*.

Neither is this deceit of judging our sinfull actions lawfull and good, properly to the blinde worldlings, but incident also to those that have some knowledge and sense of Religion, yea, often to the true godly themselves. *David* cryed out, *Who knoweth the errors of his wayes?* How many secret finnes have the best, which they are so farre from accounting finnes, that they beare themselves out in them as just and warrantable? Of this kinde was the *Polygamie* of the *Patriarchs*, whose living and dying in that sin, without speciall repentance for it, is to be imputed to this deceitfulness of heart wee now speak of. And so no doubt is still with us, that
many

1 King. 13. 23.
24. 33.

Jerem. 44. 11.

Psal. 9. 12.

Matth. i. 19.

1 Sam i. 14.

2 Excusing
them, by

many finnes goe current with us, without the least check, in regard of the generall sway of the times. But this deceit is farre more grievous in some, who being something like true Christians, (but indeed are not) are often foully illuded by *Sathan*. So that as once *Ioseph* took the conception of the *holy Ghost*, to be an adulterous seed; so these men, contrarily, take adulterous conceptions, that is, some thoughts and affections which spring from pride and vaine-glory to be spirituall conceptions of the *holy Ghost*, and to come from zeal, and piety: and as once *Eli* and those mockers, *Acts* 2. imputed the true work of the *spirit* to *drunkennesse*, so these through the deceitfulness of their hearts, father upon the spirit certain motions and actions, that are indeed the fruit of a certain kinde of *drunkennesse* and *giddinesse* of intoxicated minds.

The second thing wherein the judgement of the heart touching our finnes shewes its deceitfulnesse, is this; That if the action be so grosse, as that it cannot be excused in it selfe, yet to excuse it, as is was done by us. That though it cannot excuse it wholly, yet it will exceedingly extenuate it, making it to be in us, and as we did it, but a veniall, a petty, and pardorable sinne. As the unjust steward in the Gospel for a hundred pounds set down fifty, so deale wee, nay farre worse, with our debts to God, that is, our finnes: Talents are made farthings, and farthings meer nothings; Great sins are made little finnes, and little sins no finnes. And here especially doth the cunning deceitfulnesse of the heart excell. It doth so straine and stretch its wits, even as it were on tenter-

center-hooks for to find out excuses, as it were fig-leaves to cover our nakednesse, and thickets to lurk in, if it might be, unespied by God himselfe. This is that deceit *David* meant, when he said, *Blessed is that man in whose heart there is no guile*, namely, to minse or mitigate the grievousnesse of his sinne, by the invention of witty and colourable excuses and extenuations. And this as it may seeme, he spake out of his own experience, in that his grievous sin in the matter of *Vriah*. For in this point the Scripture taxeth him for want of uprightnes of heart, and therefore also himselfe at length, in his repentance, taking notice of it in himselfe, cryeth out, *O Lord, thou lovest the truth in the inward parts*, thereby implying, that in that sinne hee had discovered much deceit, and want of truth and uprightnesse; now, in what more than in this, that he *sewed cushions under his el-bowes*, that he might sleep securely in his sinne, and after he had *built the wall*, hee *daubed it with the un-tempered mortar* of his own vaine and frivolous excuses; as that a King had equall authority over all his subjects, and therefore, since some must needs bee exposed to more perill in the warres than others, he might as well put *Vriah* to that hard lot, as another; that as long as *Vriah* was not slaine with his own hands, but in the warres, hee was not guilty of his death, and divers such like inventions? And who shall not in some measure discern this deceit? how busily will our hearts lay about them to finde some pretence or other for the lessening of our sinnes, to make them seeme lesse odious and ugly than indeed they are? So that, though when we come to

L

give

Psal. 34. 20.

Psal. 51. 6.

Ezech. 13. 10.
31

*Vitia nostra
quia amamus
defendimus, &
malum excu-
sare illa quam
excusare, Sen.
Ep. 116.*

I Corruption
of nature.

*Aristo. Eth. lib.
3. cap. 5.
τοῖς μεθυμένοι
διπλά τα
ἐπιτίμια.*

give judgement, wee cannot wholly free our selves, but must needs give in the verdict against our selves, yet we will doe it as favourably, and with as great respect as may be. Like *David*, that when he could not but send his subjects against *Absalom*, yet willed them to have speciall care of not hurting him. But when our deceitfull hearts would urge us to shew this favour to our *Absalom*, to our darling sins, we should no more regard them, than *Ioab* did *Da-vids* charge concerning *Absalom*, but with stomach and courage run them thorough with the two-edged sword of the spirit: and not, as usually we do, onely give them a little pinch with our finger, or prick with a pinne. But let us see the particularities of these deceitfull excuses.

The first is, to plead the *corruption of nature*. O say some, when they are justly challenged, we are but flesh and blood, born in sin, our corrupt nature as a mighty streame carries us away violently. Wee are but weak fraile men; no *Saints*, no *Angels*. These see not that this is so farre from lessening, that it rather aggravateth their sinne. For as the *Philosopher* sayes of those that excuse their sinne by drunkennesse, that they deserve *double* punishment, first, for the drunkennesse, then for the sinne committed in and by their drunkennesse: so likewise is it here. Wee deserve double damnation, first for this corruption of our nature, and then for the fruits of it, in our actuall transgressions; because as the drunkard is the cause of his own drunkennesse, so wee likewise of our own corruption of nature; for God made us holy and righteous, after his own Image, but

but wee our selves in our first Parents defiled and corrupted this holy nature. And therefore *David* when in that *penetential* Psalm his repenting heart even studied with it selfe, how to make his sin out of measure sinful, and to raise it up to the highest degree of rebellion; he bringeth in the mention of corrupt nature, as an amplification thereof, *In sinne was I conceived, and in iniquity brought forth*. And lest it might be thought that he did cunningly alledge it to lessen his sinne, he addeth, *thou lovest the truth*, no such deceitfull cloaking.

The *second cloak* are the *examples* of the faults of holy and godly men, especially those in the Scripture; as *Davids* adultery, *Peters* deniall, *Lots* incest, *Noahs* drunkenness, &c. How many are there that upon these examples doe beare and boulder themselves out in the same, or the like finnes? But what a strange deceit is this, that that which encreaseth sin, should be used as a diminution thereof? for by how much the person that sinneth is greater, by so much also is the sinne it selfe. Adultery by *Davids* example was made so much the viler, by how much *Davids* holiness exceeded others. Again, what a grosse delusion is this, that that which indeed is an argument of *fear*, should be made an argument of *boldness* in sinning? for who in his right minde would not reason thus with himself? Did *David*, *Peter*, & other such worthies fall so dangerously, that had so excellent a measure of the spirit? oh then it standeth more in hand to look to my selfe, whose feet are farre more feeble, and stand in far more slippery ground. Surely, if the Saints were alive againe, and here

Psal. 51. 5.

2. Examples of the godly sinning.

Audiant qui non ceciderunt ne cadant; qui ceciderunt ut surgant; non cadendi exemplum proponitur, sed si cecideris, resurgendi, Aug. in Psal. 51.

with us on earth, as there would be divers other matters of grieve unto them, so I think nothing more, than to see the horrible abuse, as of their *vertues*, so of their *imperfections*: of their *vertues*, when in that regard they are defiled by the Superstitious Idolater: of their *infirmities* and *imperfections*, when for them they are made the patrons of hatefull and shamefull deformities, by the loose Libertine. As it would grieve them to see those *vertues*, the weaknesse whereof made them to fall down before God in *humiliation*, to be raised up to such an heighth, as to make others fall down to them in *adoration*: so also to see their sins which wrought *shame* in themselves, to work *impudencie* in others. If *David* had committed adultery, as thinking it no such great matter, because of the example, of some *Prophets* before him, there had been some more colour in his excuse: But *David* fell only through his own concupiscence, not upon any patronage of holy mens examples. A Prophet with his words *rebuked* him for his sin: No Prophet with his deeds *steeled* him in his sin: why dost thou love in thy selfe that which *David* hated in him selfe? To conclude this point, the examples of holy men in things imitable, are compared by the *holy Ghost* to the *Israelites cloud*, that led them in the wilderness. But their unwarrantable examples are like the black part of the cloud, which whosoever shall follow with those Egyptians, together with them he is like to be drowned in the sea of eternal destruction.

The third shift is their *Ignorance*, and want of learning. They say they are no Schollers nor book-learned: and therefore, howsoever these things they are

ac-

Ceciderat lapsu
cupiditatis, non
patrocinio san-
ctitatis. Correp-
tus est per Pro-
phetam non lap-
sus est in Prophe-
ta. Hoc in te a-
mus quod Da-
vid in se odit?
Aug. in Psal. 1.
Heb. 12. 1.

3. Ignorance.

accused of, would be scarce tolerable in others, yet in them they are very excusable. For the discovery of this deceit, we must understand, that there is a two fold Ignorance. A *plaine* and *simple* ignorance, & also a *wilfull* and *affected*. The *plain* and *simple* ignorance though it may extenuate, yet it cannot altogether excuse. The ignorance of thy Princes Lawes will not excuse thee in his Court, and thinkest thou that in Gods Court, who is far severer than any mortall wight, the plea of ignorance shal be heard? for as the *Princes* lawes are printed & published, and therefore may be known, unlesse we be either carelesse or wilfull; so also are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore save thee harmlesse. No, the servant not knowing his Masters will, must be beaten with some stripes, if he do it not, though not with so many as he that knowing it does it not. But yet if his ignorance be the second kinde of ignorance, *wilfull* and *affected*; then he shall be beaten with as many, if not more: for this kinde of ignorance encreaseth the sinne, rather than any whit lessens it. And here, as in the case of drunkenesse, double punishment is worthily deserved; because they doe willingly shut their owne eyes, that they might not see, and doe of set purpose nuzzle themselves in ignorance, though the light on every side encompassse them, thinking thereby to procure to themselves a liberty of sinning, without guiltines: but they are deceived. Here truly hath place that saying, *The ignorance of the truth can be no excuse to save their condemnation, who had they had a will to seek the truth, might easily have had the skill to find it.*

*Excusat à tanto
sed non à toto.*

Luk. 12. 47. 48.

Auth op. im-
perfect. in
Mat. hom. 44.
*Nec potest eis
se excusatio con-
demnationis ig-
norantia verita-
tis, quibus fuit
inveniendi fa-
cultas, si fuisset
querendi vo-
luntas.*

22. 22. 9. 76.
ar. 4. *Contingit
quandoq; quod
ignorantia di-
rectè & per se sit
voluntaria, sicut
cum aliquis sua
sponte nescit ut
liberius peccet.
Et talis igno-
rantia, & auget
voluntarium &
peccatū. Ex in-
tentione volun-
tatis ad peccan-
dum provenit,
quod aliquis
vult subire igno-
rantie damnum
propter liberta-
tem peccandi.*

4. Translation
upon others.

Epist. 50. Ne-
scit se cecum,
subinde rogat
pedagogum ut
migrēt, ait
dominus tenebro-
sam esse.

They double their guiltinesse, they twist the bonds of their iniquities stronger, and adde further weight to their sinne, when they think to make it lighter. To this purpose *Thomas the School-man*, speaketh very judiciously, thus, *Sometimes it happeneth that ignorance is directly and in it selfe voluntary, as when one is willingly ignorant that he might sinne the more freely. And such ignorance seemeth to encrease our voluntarinesse, and so our sinne: for it proceedeth altogether from the intention of will set upon sinning, that a man will willingly suffer the damage of ignorance, to enjoy the freedome of sinning.*



CHAP. XIII.

*Of the deceit of the heart, in translating the same
from our selves upon some other cause.*

THE fourth deceitfull trick in clearing our selves, when guilty, is that of *Translation*, when by laying the fault upon some other cause, we would altogether disburthen our selves thereof. Wherin the heart of man is so subtle, that if it can finde out any other thing or person, that in the least sort may seem to be but the least piece of an occasion, that shall be sufficient to free it self of al manner of blame. *Harpest*, a blind woman in *Seneca*, would not yet be perswaded that she was blind, but found fault with the house wherein she was, as being overdark; so fareth it with us in our spirituall blindness, & other such like defects; hard is it if we find not out some-

something that must ease us of all the burthen of the blame.

As first of all, how usuall is that translation upon the flesh. O say the prophane, as of old in *Austens* time, so still, when charged with their wickednesse, *not wee, but the flesh*. We of our selves have good wils to doe otherwise, we like and approve of the best things, but the flesh over-masters us, that, as a violent streame carries us away. And therefore we trust we may say with *Paul*, *It is no more wee that doe it, but sinne that dwelleth in us*, but this is a grosse deceit.

For first, they should consider who *Paul* was, that used these words, and of what sinnes; not open and grosse, from which even his *Pharisaisme* was free but of inward infirmities, whereby he felt the perfection of his good works to bee hindered. How shamefull then is it to bring that in defence of open scandals, which is spoken concerning privie and secret infirmities?

Againe, none can say concerning their sins, that they are not theirs but the *fleshes*, save they, who besides the *flesh* have the *spirit* incountring the *flesh*. But in these kinde of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the *spirit* and the *flesh*, for they are nothing but *flesh*; neither is there any thing in them but corruption: Therefore is it an idle speech of them to say, *not we but the flesh*, that is, *not we, but we*: For what else are they but *flesh*, in understanding, memory, will, affections, soule, and body, &c? But yet when they are to commit some sin, they feelee some resistance. True

I Vpon the flesh.

Multi concupiscunt carnalibus vitiis committunt queque facinora, & immunditiis tam pessimis voluntantur, quas turpe est etiam dicere, & dicunt sibi ista verba Apostoli, Non ego, &c.
Aug.

Phil. 3.

The difference
of the combate
in the unregenerate
from
that which is
in the regenerate.

Rom. 7. 22.

Iob. 15. 16.

but this resistance is not from the *minde renewed*, and so consenting unto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde only inlightned*, to see the fearfull punishments that shall follow upon the sin. And hence it is that the combate in the regenerate is in the same faculties of the Soule, betwixt the will and the will, the affections and affections; because as every part of the Soule is partly carnall, partly spirituall, so also the will and affections. Whence it comes to passe, that when the renewed part of the will carries us to *good*, the un-regenerate part, that is, the *flesh* swayes us to *evill*. But the combate of the un-regenerate, is betwixt *divers* faculties of the soule; as betwixt the understanding and the will, betwixt the conscience and the affections; The will and affections of an ungodly man doe not hold backe, or make any resistance, when hee is tempted to sinne: for they are wholly carnall, and have not either the least hatred of the sinne forbidden, or love of the Law forbidding it; and therefore they are set a gogge, and *drink in iniquity, as the fish doth water*: but only his conscience, inlightned by God to see the terroure of the punishment, causeth a demurre to bee made. *Herod* in his incest may feele inwardly some objections alleadged against it, but yet he loves his incest with all his heart and in like manner hates the seventh Commandement forbidding it, and wishes with all his heart, there were no such Commandement. Those objections therefore are made, not by his will delighting in the Law, and so saying; *How can I doe this and sin against God?* But by the *minde* terrified with the threat-

threatnings of the Law. The voyce of *Dauids* conflict with himselfe in his adultery was this; *I consent to the Law, that it is most holy and just in forbidding adultery, and therefore I cannot wholly give my assent to this adultery.* The voyce of *Herods* strife in his incest is this, *I consent to the Law that it is true in threatening incest with the curse of God, and feel terror in the apprehension of it.* So that the opposition which the regenerate makes against sinne, is from the apprehension of the goodnesse of the *Commandement*: the opposition of the *unregenerate*, from the apprehension of the truth of the threatening: the former from love, the later from feare.

Now though this be sufficient to discover his deceit to those that will deale faithfully with themselves in the examination of their own hearts: yet, for the further stopping of the mouth of iniquitie, that excellent speech of the *Apostle* is to be remembered; *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to another, so that ye cannot do the same things that ye would.* Where the flesh is resisted by the Spirit, it never wholly prevails, but in spight of its teeth is broken of her will, it cannot doe that it would; but in these men the flesh doth whatsoever it would; the *Action* of sinne is as ready in them as the *temptation*; they lie, they wallow, and tumble themselves in their sinnes; they make a daily trade of their uncleannesse, prophannesse, worldlinesse: shall any man now perswade me that the spirit is in them, struggling with the flesh? Certainly, if there were but the least dramme of the spirit to resist, the flesh should

Sed illud (bonum) placebat & vincebat, hoc (malum) libebat & vincebat. Aug. Confess. 18. c. 5.

Gal 5. 17.

1 Cor. 9. 2.
cleered,

should not sinne thus freely, without interruption : it should not alwayes hold the reynes, and sit at the helme. *I beat my body*; that is, I molest and vex the flesh, the *old Adam*, that is me; and marke what followes, *I bring it in subjection*. Where then the flesh alwayes flourisheth and triumpheth, and is never brought under, there never is any true resistance, there is no spirit, the adversary that should trouble it.

Object. But it will bee said, did not *David* in his adultery doe that which his fleshly will would? *Ans.* No; not *wholly*, not *fully*. For first of all, by reason of the resistance of the spirit, he could not take that fulnesse of pleasure which a *venereous Epicure* would. Further, the flesh would have had him slept securely, and gone on stoutly still in that sinne, and to have done as much to others, as to *Bathsheba*, but because of the contradiction of the spirit gaine-saying the flesh, hee could not so blesse his soule in this sinne, he could not lie tumbling in his mire; but was forced to rise up, and wash himselfe in the waters of repentance. And wilt thou, that after thy sitting down to sinne never risest againe (unlesse it bee as those Israelites, *that sate down to eat and drink, and rose up to play*; that is, to the doing of some worse matter;) wilt thou plead the combate of the flesh and the spirit? Excellently *St Austin*: *The flesh lusteth against the spirit: If the spirit doe not also lust against the flesh, they commit adultery: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeed sorely assaulted, wholly vanquished I cannot.*

Exod. 32. 6.
Caro concupiscit adversus spiritum, si non concupiscet & spiritus contra carnem, faciunt adulterium; Si autem spiritus concupiscit adversus carnem, luttam video, victum non video. In Evang. S. Ioh. ser. 43.

Well

Well then, the *unregenerate* cannot excuse their sinnes by the flesh; because the flesh and they, being all one, in accusing the flesh, they accuse themselves. What then? May the regenerate? Neither: for whereas the *flesh* in them is only a *slave* and captive, deadly wounded by God, at first conversion, and daily awed by the contrariety of the *spirit*, that they yet should be foyled by the *flesh*, that the *flesh* should so farre prevaile with them, as to bring forth the fruits of disobedience, this seemeth rather to adde, than any whit to diminish their sinne: for as for the wicked, they are nothing but *flesh*, they have no adversarie to the flesh in themselves, that might buckler with it: but the godly they have the *spirit*, which of it self as *Christ* saies, is *prompt and ready*, but that wee by our sloth and negligence disable it. Therefore the Scripture upon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure enabled to subdue their corruption, and so to performe obedience, as *S. Iames*, having made mention of our new-birth, *Of his own will begat he us by the word of truth*, thereupon inferreth, *Wherefore let every man be swift to heare, slow to speak, &c.* And *S. Peter* having exhorted to *love one another, with a pure heart fervently*, annexeth this reason, *Being born a new, not of mortall seed, but immortall, &c.* Now as it is shameful for a man that hath strength, & is furnished with weapons, to suffer the theefe to take his purse from him: so is it for the regenerate man, whom God in his generation hath endued with spirituall life and strength, whereby he might be able to strive against,

and

Matth. 26.

Iames 1. 12, 19.

1 Pet. 1. 22, 23.

and make his part good with the flesh, to suffer it to rob him of any spirituall grace. Specially when as the flesh in them is as an underling crushed and trod under their feet. What a shame is this for a man to be overcome by his base vassal, who was once already before overcome by himselfe? This therefore is matter of humiliation, and deeper aggravation of our sinnes, that God having dis-armed the flesh, and subjected it to us, yet we by our favouring of it, as the *Israelites* the *Canaanites*, have nourished a Snake in our own bosomes, and have suffered it to grow to that head, that it should be ready to overtop us. Therefore the Apostle doth not extenuate, but aggravate the factions of the *Corinthians* by this, that these things came from the *flesh* in them, and were fruits of their *carnality*. Therefore he sayes by way of upbraiding, *Yea are yet carnall*. Mans deceitfull heart would have holpen the matter with this: Alas! though we be regenerate, yet we are still also carnall in part, and the *flesh* will bee working: But the holy Ghost retorts it thus; As you are naturally carnall, so by your new birth, yee now are become spirituall; what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and lively in you, that one would think you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you are yet so carnall; the *flesh* still carrying so strong a hand over yon? That shifting, then, of the fault to the flesh is idle, whether in the wicked, or in the godly.

The *second translation* of sinne is upon the *Times*,
and

2 Cor. 3. 3.

2 Vpon the
Times.

and places, where we live, and the wickednes of men with whom we converse. Because the times generally are so corrupt and evill, therefore we think if we be corrupt in them, the fault is not *ours*, but the *times*. S. Pauls argument is clean contrary, *Redeeming the time, because the daies be evill*. The badnesse of the times did not serve with S. Paul for a cloak to excuse our conformity to the times, in wasting our time wickedly, as others do; but as a spur to excite us to bee so much the more carefull of our selves, not to be swayed with the common stream, in the idle and prodigall expence of our time, but to rescue it out of the hands of sinfull vanities, and to spend it wholly for the good of our own souls. And good reason have we to make this use of the corruption of the times; for, if the aire be generally infectious, had we not need to be so much the more strict in our diet, and carefull in the use of wholesome preservatives? Surely the worse the times are, the neerer grow they to their end, and therefore so much the more apprehensive ought we to be of the occasions of good, because the *day*, in which onely wee can work, is declining apace, and that fearefull *night* approacheth, wherein none can work.

But yet, for all this, it is no lesse usuall for men to use this excuse in defence of their own enormities now, than it hath been heretofore. *Seneca* sheweth how in his time many would bee ready to plead thus for themselves; *I am not ambitious; but no man can live otherwise in Rome. I am not prodigally sumptuous: but the City wil put a man to great charges: It is not my fault that as yet I am not entred into a settled course*

Ephes. 5. 10.

Non ego sum
ambitiosus: sed
nemo Roma al-
ter vivere potest:
non ego sumptuo-
sus sed urbs ipsa
magnas impensas
exigit. Non est
meum vitium,
&c.

of

Quid nos decipimus? non est extrinsecus hoc malum, intra nos est, in visceribus ipsis hæret.

Ignis non refert quam magnus, sed quo incidat: nam etiã maximum solida non receperunt; rursus arida, & corripit facilia scintillam quoq; fovit usq; ad incendium. Sen. Epist. 18.

Phil. 4. 22.

Lot in perversa civitate justus, in monte peccavit.

of life. It is my youth and blood that doth this. But as he excellently addeth. *Why do we deceive our selves? This evill is not from without, from any extrinsecal cause, it is within us, it sticks in our very bowels.* If we lived elsewhere, in other places, and companies, unlesse our hearts within were changed, we should still be the same men. For, that it is not in the space, that we are thus and thus perverted, will appeare evidently, if we cast our eyes upon others, that have lived in as evill times and places, and yet, like fishes, retaining their sweetnesse in the salt sea, like *Salamanders*, unscorched in the fire. It matters not so much how great the fire be which lighteth upon a place, as of what quality the thing is whereon it lighteth: for even a great deale of fire falling upon hard and solid substances would not once kindle, and a little spark in dry, chippy, combustible matter hath quickly burat up all. So it skills not so much what the *place* be, as what the *minde*. Mindes well disposed, and carefully watching over themselves, have continued in the corruptest places without spot; as *Ioseph*, *Nehemiah*, *Daniel*, *Obadiah*, in the Courts of *Pharaoh*, *Artaxerxes*, *Nebuchadnezzar*, *Ahab*; and *S. Paul* makes mention of *Saints* in *Neroes* court, that monster of nature. Contrarily, the minde being secure, or otherwise ill-disposed, the best places have been no priviledges against sin. Witnesse *Adam*, that sinned in *Paradise*, the *Devill*, that fell in *Heaven*, in Gods own Court: *Loe*, falling in Gods Court, and standing in *Neroes*! *Lot* continued chaste in filthy *Sodome*, and yet fell grievously in the solitary & retired *mountain*: unjustly then are *places* charged

As

As unjustly in the third place, are our *callings*, and the imployment of them; which, say many, are such, that they must needs neglect the kingdome of God in prayer, reading, meditation, sanctification of the Sabbaths; which if to doe be sin, not *they* but their *callings* must be called into question. But wee must know that no *calling* is a *calling away* from God, no *vocation* is an *avocation* from godlines: but as our *Saviour* speaks of the *Sabbath*, so also may it be said of our *callings*: *Man was not made for callings, but callings for man*, that is, for his good, not for the hurt & hinderance of his soule. Certain therefore it is that this is but a deceitfull excuse: for *David* & *Daniel* taken up with the many and weighty affaires of civill government (alas, what are thy occasions to theirs) they yet could find leasure to pray thrice a day. And tell me, thou who thus pleadest the troublesome distractions of thy calling, do they so possesse thee that thou canst neither sleep, nor eat and drink; for all thy businesse, I dare say, thou dost not wholly deprive thy self of these necessary comforts: And art thou yet to learn, that these are not so necessary for the body, but the exercises of Gods service are as necessary every way for the soul? Remember the example of the woman of *Samarita*, leaving her pitcher at the well, & of the *Shepheards*, leaving their flocks for the businesse of Christ; & learn by them that our *particular* callings must give place to the *generall* calling of *Christianity*: And good reason, one kindnes deserves another. Our generall calling of *Christianity* is not so unjust, as to seize ordinarily upō al the time of our *particular* callings: therefore *Christ* will rather rob his eies of sleep and

3 Vpen our Callings.

Mar. 2. 17.

Ioh. 4. 28.
Luke 2. 15.

Mat. 14. 23.
Luke 6. 12.

and pray all night, then by praying all the day time, rob his *personall* calling of its due time: Why then should our *particular* callings be so unkinde as to encroach upon our *generall* calling, and to take from it that little time of the *morning* and *evening*, not content with her own so large allowance: like the rich man in *Nathans* parable, that stole from the poor man his one only sheep, having many of his own. It had been more tolerable for the poor man to have taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *personall*, than contrarily, both because our *generall* calling hath not the *tithe* of that time which the *personall* hath, as also, because the works of this calling are far more worthy and excellent, as those which directly and immediately respect God himself. And yet thou wouldest not allow this for a just excuse in him that all the six dayes hath neglected his particular calling, that he did attend all that while Prayer, Reading, Meditation: How then should thine own neglect of Gods service upon the *Sabboth*, and the *morning*s & *evening*s of other dayes bee excused? thinkest thou by the following of thy worldly occasions? For as under pretence of prayer and meditation wee may not become *Monks*, and wholly give over occasions in the world: so neither under pretence of our worldly occasions, may we become prophane *Worldlings*, and wholly forsake the worship of God.

Others blame the *condition* of their *life*: O say they we are poor men, that have nothing to live by, save these hands. Can we needy handi-crafts-men,

or

or poore labourers be *Divines*? Yea so much the rather, saies *Chrysostome*, may you practise true *divinity*. When wrath, envy, and other such like corruptions should be curbed, doth poverty then let thee? or are riches able to master and mortifie such affections? Doth poverty hinder thee from being humble, sober, temperate, watchfull in prayer? or is it not rather a great furtherance to thee in all these? Doth not poverty serve to tame and meeken thee, to take down thy pride, to prick thee to prayer? Or what virtue is there that needeth money for the practice thereof? Thou wilt say, liberality: yea, but even this virtue also, saith that father, hath shined more brightly by reason of poverty: The poore widowes two mites were a better almes than all the rest of the richer sort. See then how thou slanderest thy poverty, the mistresse of so many virtues. Remember *S. Paul* a poore *Tent-maker*, and yet no lesse holy in his *shop* among his *tents*, than in his *study* among his *Books* and *Parchments*: and by his example learne how thy shop may be used, even as an Oratory, or place of greatest devotion. Never tell me thy handy labours abstract thy minde from heavenly meditations. *Paul* a *Tent-maker*, working with his hands, could yet say, *Our conversation is in heaven*: Never complaine of the pinches of poverty, that they lay thee open to the Devils temptation. Who ever richer than *Adam* in *Paradise*? Who ever poorer than *Iob* on the *Dung-hill*? yet in *Paradise* *Sathan* foyled *Adam*; on the *Dung-hill*, *Iob* foyled *Sathan*.

Well, if the fault be only in poverry, and not in thine owne corruption; then give thee a more libe-

M

rall

Πῶς δυνήσομαι
χρηστέχνης ὦν
ἐν πένει φιλο-
σοφείν. Chrys.
hom. 22. ad pop.
Ant.

Acts 18.3.

2 Tim. 4.13.

Ὡς ἐν μοναστη-
ρίῳ τῷ ἔργα-
στηρίῳ δυνήσῃ
κατεργάζεσθαι
Phil. 3.20.

raill portion of these outward things, and wee shall see thee mend presently : And so happily thou perswadest thy selfe; but how *deceitfully*, the miserable experience of others may teach thee, who, of poore becomming rich, have withall of naught become worse.

In the first place, ye shall heare some transferring the fault upon the *outward occasions* whereby they were entiled to sione ; not considering, that the outward objects themselves are dumbe, and say nothing, and that it is onely their own corruption that entiseth them : For they that have *made a covenant with their eyes*, as Iob did, they can looke upon the wine when it *sparkleth in the glasse*, and not *inordinately long to drinke* : they can behold faire and beautiful women, and yet not *intemperately lust* after them. They that have put the *knife* of mortification *to their throats*, can sit at a rulers table, swimming with all manner of dainties, and yet not exceed the bounds of sobriety. What ? must the *table* be accused ? no, thine own *appetite*: Thrust (saith Solomon) *thy knife*, not into the table, but *into thine owne throat* : So, must *women* be taken away ? no, but thine own eye, that is, the corruption in thine eye, saith our Saviour : This causeth thee to offend. Chrysostome having said, *the beauty of a woman is a great snare*, presently corrects himselfe, *nay rather*, saith hee, *not a womans beauty, but a mans lusting looke*. Let us not accuse things, but our selves ; let us not say, let there be no women, but let there be no adultery, and fornication ; neither let us say, let there not be a belly, but let there not be gluttony, &c.

Sixtly,

5. Upon outward occasions.

Γελοῖον δ' ἐστὶ τὸ
ἀτιμᾶσθαι τὰ
ἐκτὸς ἀλλὰ μὴ
ἀυτὸν εὐδύνειν.
παλιν ὅτι αὐτὰ
τῶν τοῦ σώματος.

Arist. Eth. 3.
Iob 41.

Prov. 23. 2.

Mat. 18. 9.

Ad pop. Ant.
hom. 15.

Sixtly, Many there are that father their finnes upon the *Devill*. It may be indeed the *Devill* was the father begetting; but for all that, their *owne naughty hearts* might well enough bee the *mothers conceiving*, and bringing them forth. And what could *that father* have done without *this mother*? The *Devill* cannot prevaile against us, but by the helpe our *owne corruption*: Hee might strike fire long enough ere there would bee any burning, did not we finde him tinder? Therefore *St. Iames* sayes, *Every man when he is tempted, is enticed, and drawne away by his owne concupiscence*: though yet the *Devill* have a hand, and that no small one, in tempting of us, yet because hee doth onely allure us, and lay baits for us, but not *constraine* us; he hath only a *perswading slight*, not an *inforcing might*, he cannot make us sinne against our wills, because our *owne concupiscence* carrieth the chiefeft stroke; therefore he so speaketh: *Every man is tempted*, not by the *Devill*, but by *his owne concupiscence*: And therefore, howsoever the same *Sathan* that tempted *David* to number the people, had his finger also, in all likelihood, in that matter of *Vriah*, yet *David* accuseth not *Sathan*, but his *owne corruption*; *In sinne I was conceived*. But let us heare what *St. Austin* saith to such as thus excuse themselves, "If *Sathan*, sai h he, onely spake and God held his peace, then mightest thou have some matter of excuse: But now thine eares are set in the midst, betwixt Gods admonitions on the one side, and *Sathans* suggestions on the other side, why doe they incline themselves to these, and turne away from those? *Sathan* ceaseth

6. Vpon the
Devill.

Iames 1.14.

*Asluciam sua-
dendi, non po-
tentiam cogen-
di habet. Aug.
in Psal. 91.
Si Satanas lo-
queretur & ta-
ceat Deus, ha-
beres unde te
excusares. Mo-
do aures tue
posita sunt inter
monentem De-
um, & sugge-
rentem Sata-
nam; quare huc
flectuntur, hinc
avertuntur: non
cessat Satanas
suadere malum,
sed nec cessat
Deus admonere
bonum.*

Si aliquid per-
suadente Satana
mali feceris, di-
mitte Satanam,
accusa te, ut
accusatione
tua Dei veniam
mereare. Expe-
ctas illum accu-
sare qui non ha-
bet veniam? te
accusa & acci-
pis indulgentiā.
7. Vpon con-
stellations.
In Psal 31. &
140. Mathema-
ticistibi fabulas
laqueorū tuorū
vendit, ut non
vel gratuitam
compares mortē
Emis enim mor-
tem à mathema-
tico pretio, qui
contempsisti vi-
tam à Christo
gratis. Mars er-
go homicida, non
tu; & Venus a-
dultera, non tu:
vide ne pro Mar-
te & Venere
tu damneris:
Nonne arripit,
verberat & dat
disciplinam in
domo sua? Re-
spondeat illi ux-
or si potest, Ve-
nerem cede.
8. Vpon God.
James 1. 23.

not to perswade that which is evil; but neither doth God cease to advise us that which is good. If by the perswasion of Sathan thou hast done any evill, let Sathan goe, accuse thy self; that thou maist by this accusing of thy selfe obtaine Gods pardon. Desirest thou to accuse him that can have no pardon? accuse thy selfe, and thou shalt forth-with be pardoned.

Seventhly, Others there are that flye up into the heavens, and there flye upon the *starres* and *constellations*. Such *Austin* complained of, that giving eare to the deceits of the *Astrologians*, bought death of them with their mony, *dearly*, meane time condemning life, offered them by *Christ*, *freely*. The usuall plea of these men was, in their adulteries to accuse *Venus*, in their murders, *Mars*. *Belike then* (saith *Austen*, very sweetly scoffing at them) *Venus is the adulteresse, not thou; Mars the murtherer, not thou: But take thou heed, lest thou thy self be damned instead of Mars and Venus. If the Astrologian himself should take his own wife in wanton behavior with other men, will he not discipline her, and correct her for it? let her then see if she can tell him that Venus is to bee beaten, and not she.*

Eighthly, Others yet, being more audacious, ascend higher, and goe beyond the *Starres*, even to God himselfe, to charge him with their sins: Thus did *Adam*, when hee said in defence of his own eating, *the woman thou gavest me, she gave me it*, closely taxing God himselfe: as if he should have said, unlesse thou hadst given mee this companion, I had not eaten. *S. James* seemes to ayme at the se, when he saith; *Let no man when he is tempted, say he is tempted*
of

of God, God that hateth, forbiddeth, threatneth, punisheth sinne; can he possibly tempt unto sin? yea, but thou sayest hee decreed my sinne; for nothing comes to passe without his will: The *second* causes move not, unlesse they bee moved by the *first*. *I answer.* The *first* cause is not the cause of the *error* that is in the motion of the *second*, though it be the cause of the *motion*: As in the wheelles of a Clock, the principall wheele, with it's motion, turns about the lower, yet if there be any errour in the motion of the lower, it is no cause at all thereof. Now, sinne is not properly any *motion*, but an *error* in the motion of thy heart. Gods will being the first cause, is the cause of thy hearts motion, *for in him we live, move, and have our being*; but if there be any sinne, any errour in the motion, thine own will is the cause thereof. For all that God hath to do about it, is his *voluntary permission*, whereby he withdrawing his grace from thee, leaveth thee to thy self, as not being bound unto thee. He doth not urge thee, or presse thee unto sinne: Hee doth not infuse, or instill into thy minde any wicked motions, as doth *Sathan*: Hee onely setteth the bait, or the net, and doth not restraine thy concupiscence from carrying thee to it: for hee owes thee no such service: but he doth not take poles as *Sathan* doth, and drive thee violently into the net. And yet if *Sathans temptations* could not excuse *Adam*, how much lesse then *Gods desertion*?

The *last* translation which now I will speak of, is upon our *brethren*, whom if in any sort, wee can draw into the society of the same sinne with our

M 2

selves

Aggs 17.

9 Vpon our brethren.

1 Importunity
of perswasion
or intreaty.

Exod 32. 22.

1 Sam. 15. 15.
Verse 19.

selves, we think presently our selves sufficiently discharged. Now we lay the fault upon our brethren divers wayes.

I Vpon their *counsell*, *perswasion*, or *intreatie*, specially if importunate. Thus we shall heare many say, such a one he perswaded me, he gave me ill counsell, he importuned me, and would never give over till I had yeilded. This is rise in thieves mouthes, going to execution: O if it had not been for such an one, I had never come to this, I may thank him! Nay, thou maist thank thine own naughty heart, so fit a prey for evill counsell. Thus *Adam*, in the beginning, laid the fault upon his Wife, and shee upon the Serpent: whereas indeed it was not so much the Serpents words, as her own eares, so greedily bibbing in the poyson of his words, which she should have blamed. *Aaron* also was cunning in this kind of *translation*, when being challenged by *Moses* for his sinne, in making the golden Calf, he put it off to the people: *Thou knowest this people is set upon mischief, and they said unto me, Make us Gods*: Thus *Aaron*, thought he had ridde his hands of his sinne; but the Scripture sets it faster on him, than that ever such shifts should take it off; *Aaron made them naked*. Here also was *Pilates* deceit in washing his hands, thinking all the blame stuck in the *High Priests*, and the rest of the *Jewes*, that so urged him with their clamorous importunitie. *Saul* likewise had this excuse ready at his fingers ends, *The people have spared &c.* And when yet *Samuel* againe urged him; *wherefore hast thou not obeyed the voyce of the Lord?* he still held him close

close to his defence, yea, saith he, *I have obeyed; but the people took, &c.* till the second reply of *Samuel*, wrung from him this hold, and made him say, *I have sinned, I have transgressed the commandement of the Lord, because I feared the people, and obeyed their voyce.*

Verse 20.

2 Vpon the *commandement* or *example* of our *superiours*. Thus *Children*, if they be commanded doing of evill by their *Parents*; *Servants*, if by their *Masters*; *Subjects*, if by their *Magistrates*, think themselves sufficiently excused: if there bee sinne in that they have done, they think the commander shall answer to God for it. Thou wittall, would this be a good answer before an earthly Magistrate in case of *treason*, *felony*, yea, or a farre lesse matter, to say, Sir, my Master commanded me? Or hast thou here so much wit to save thy selfe from the danger of mans Law, as not to venture upon thy superiours commandements? and hast thou so little wit, as to think Gods Lawes are lesse severe than mans, that this answer, my Father, my Husband, my Master, my Magistrate commanded mee, may serve the turn before Gods Tribunall? darest thou not steale for all thy Masters Commandement, for feare of the *gallowes*? and yet, because of thy Masters commandement, wilt thou dare to prophane the Sabbath, without all feare of *Hel*? thou thinkest that the command of that authority which is over thee, will lessen thy sinne; Nay, rather it will aggravate it: For if thou diddest sinne of thy selfe, without the command of man, than thou diddest simply reject Gods commandement: Now thou

2 Commandements, or example.

1 Cor. 10:8.
cleared.

Iun. parl. 1. 2.
par. 37. Quam
frigida & jeju-
na sit eorum de-
fensio, qui ex-
emplo, & c. po-
tentiorum se tu-
tos putant si in
maleficia con-
senserint, aut
ruerint prater
officium suum?

rejectest it with a farre greater *disgrace* & *disparage-ment* to God. For besides rejecting the only wise God, thou preferrest before him base and foolish man: And so by this meanes thy sinne is doubled. For first thou sinnest in neglecting Gods word; and secondly, in regarding mans before it. The authority then of our Superiours commandement, or example will little stead us, when God shall come to scanne our sinne. The *Apostle* dehorting the *Corinthians* from fornication, remembreth them of that fearfull judgement that befell the *Israelites* for this sinne, three and twenty thousand of them fell in one day. Now *Moses* mentions foure and twenty thousand, whereof one thousand were the chiefe *Princes* of the people, the other three & twenty were those of the inferiour sort, who fell into this sinne, provoked by the instigation and example of their *Princes*. What, think we, should be the reason that the *Apostle* should rather insist in the *speciall* punishment of the *people*, than in the common and *general* punishment both of *Princes* and *People* together? Some of the learned say, that the *Apostle* would hereby teach the *Corinthians* the fillinesse and weakenesse of this excuse; whereby men use to defend those sins whereunto they were swayed by the force of their Governours authority and example: For though this three and twenty thousand of the people had their *Princes* example, even a whole thousand of them going before, and drawing them after, yet they were drawn by them, as well into the same punishment, the same destruction, as the same sinne.

3 Vpon *provocations* of others, who injure, grieve, and exasperate us, either by word or deed. As in chafing and swearing it is usuall : Why what should one doe, when he is thus abused? such dealing as this would anger a very *Saint* : So saith the quarrellous and contentious man ; if it were not for my ill neighbours I should live more quietly and peaceably. True, if it were not for one ill neighbour of thine, that is, an evill and naughty heart, full of gall and bitterness. *Whence*, saith *Iames* notably meeting with this deceit, *are strifes and contentions?* O, sayes the deceitfull heart of the wrangler, not from mee but from such and such as provoke mee by their injuries. No, saith *Iames* they are from the *lusts that fight in your members*. Thou hast a troublesome heart, distempered with many inordinate passions; and that is the cause of thy rage and fury : For many men have received farre greater injuries with farre lesse adoe. If the Sea should ascribe her raging to the Winds, it might easily bee convinced, because the same winds blow upon the Rivers, and yet they are quiet : The reason then is not in the winds, but the vastnesse that is in the sea it selfe, which the little rivers wanting, are not disquieted in like manner with the winds. If thy heart were not so vast and great as it is, it would be nothing so turbulent nor boysterous, though the winds raged farre more fiercely than now they doe. Shake cleare water in the glasse, and jogge it as much as you will, still it retaineth its clearenesse and puritie: but let such water wherein there is mud at the bottome, be stirred

3 Provocations.

Iames 4. 1.

red, and presently it will be soeculent, corrupt, and obscure: It is the mud, and mire of thy corrupt affections, that makes thy heart so troublesome, when it is stirred with injuries. A heart free from this mudde, would be free from distemper, though never so much tossed and shaken. Then againe, what sense is there in this, that because men provoke thee, therefore thou must provoke God? What if men anger thee, hast thou no body to wreak thy anger upon but God? Wouldst thou excuse thy Servant, if, being angred and vexed by some of his fellow servants, he should ease his stomach upon thy selfe? And further, what reason is there in this, that because men hurt thee in thy body, goods, or name, thou must therefore wound thy selfe in thy soule and conscience; which thou dost, when, upon occasion of these injuries, thou boylest in choler, and swellest in malice against him that wronged thee? What a folly were this, if, being hurt in the hand, we should goe about to help our selves, by dashing out our braines against the wals? Our brother hurteth us in our estate. This brings no losse to our soule: But when our revengefull affections are up, they bring hurt to our soule, even the guilt of sinne, by transgressing Gods Commandements. Never then harp so much upon this, *he hath wronged me thus and thus*; Foole, none wrongs thee but thy self: *He hath taken away this & that*, Fool, thou takest the best things from thy self. Thou talkest of that which *man taketh* from thee, but consider withall what *God hath given* thee, even in this his taking away: Man hath taken away some

Chris. ad pop.
Antioch. ho 22.
ἀφείλατο σου
τις τὴν οὐσίαν
ἐκ ἧδίκησεν εἰς
ψυχῶν, ἀλλ' εἰς
χρήματα, αἵ δὲ
συννησι καὶ ἡσυχίας
εἰς ψυχῶν ἐαυ-
τὸν ἠδίκησας.

temporall commoditie; God giveth thee an occasion of encreasing thy *spiritual commodities*, in shewing of true patience, humility, meeknesse, and such like graces. This which God now *giveth*, is farre above that which *man taketh* from thee: And yet, wise man that thou art, because man takes from thee the *lesse*, therefore thou thinkest thou maist take from thy self the *greater*. It is grosse deceit then to excuse our sins, manifest wrong to God and our own soules, by the wrongs that others doe us. That blasphemur in the Law had this excuse, that it was in *heat*, being provoked by the contention of that other party; Yet for all that God would have him stoned to death: So *Moses* transgressing at the waters of *Meribah*, was occasioned by the untowardnesse and rebellion of the *Israelites*: yet this could not excuse him before God, but for all that he must be debarred from entering into *Canaan*.

4 Upon the *discouragements* and *hindrances* wee receive from others, as it were rubbes to us in the way of godlinesse: O say some, concerning the performance of good duties; if we might bee countenanced by Authority, holpen by our Ministers, set forward and heartened, by those with whom and of whom we live: oh then how zealous would we be? but because wee have so many pinches and pull-backs this way, wee think our coldnesse and backwarknesse in Religion, not so liable to censure. Thus many people impute their not profiting, to the Minister, and the manner of his teaching: And if they had such a Minister, oh how should they thrive then! But as he in *Seneca* having a thorne in his

Lev. 24. 10. 14.

Psal. 10. 32. 33.

4 Discouragements.

De tranquill. animi.

his foot complained of the roughnesse of the way: that that was the cause of his limping; so these, having thornes in their own hearts, which make the word unfruitfull, complaine of the thornes in their Ministers tongues, and make this to be the cause of their so slow proceedings. Contrarily, many Ministers, they blame their people, and think that if their hearers would give them such encouragements, in regard of countenance, maintenance, desire to learne, &c. as some other people doe their Ministers, they should then performe the work of the Lord more carefully, and comfortably, than now they doe. But the truth is, the cause principally is our own corruption, which being not reformed, no encouragements to Godlinesse will much further us, but being once redressed, no discouragements can much hinder us. Therefore, if a good, and throughly mortified Christian should live under one of *Ieroboams* Priests or with banished *David* in a dry desert, where there were no water, yet he would thrive in the power of godlinesse; on the other side, an unsound Christian, though hee lived under *Christs* own ministry, as did *Iudas*, yet he would come to nothing. So a good Prophet, as *Moses*, *Jeremy*, and others though yoked with never so crooked a people, would yet thence take occasion of provoking their own zeale. An evill one, though he lived among the *violent* ones, that *take the kingdome of heaven by force*, would yet be cold and carelesse. Let us not then deceive our selves, to lay our own fault upon the want of meanes, and so indeed upon God himselfe: For that wee have not

Psal. 63. 1.

Matth 11. 12.

not those meanes wee so much seeme to desire, and in the having whereof wee promise our selves such great matters of our selves : whence is it but from God, that hath denyed those meanes unto us ? O if we lived under such a mans ministry, if we enjoyed the daily company of such and such Christians, how should we prosper then ? Why ? but God hath not so disposed that wee should ; If there were such necessity of, and efficacy in those meanes as we think, hee would not with-hold them : Think we not that God is in stead of all meanes to his, abundantly supplying them with the presence of his spirit ; who as he was a *little sanctuary* to his people, when they were dispersed among the Heathen, so likewise still to us now a little Ministry, a little Colledge of Christians, when his providence hath deprived us of these meanes ? But loe, an evident conviction of our deceitfulnesse of heart : For when we have those very selfe same helps, by the want whereof we excused our selves, yet our former dulnesse and deadnesse still sticketh by us, wee are the same men that before. And of the deceitfull excuse of translation so much.

Ezek. 11. 16.

CHAP. XIV.

Of two other deceitfull excuses of sinne, and the use of the whole.

5. Custome.

His first deceitfull excuse is that of custome: O say some, when they are rebuked for their swearing, idle and vaine formes of speech, and such like sins: *truely we meant no hurt, it is onely a custome we have got, and cannot now easily leave.* What wretched madnesse is this, that because wee are come to the very height of sinne, (for what else is custome in sinne) wee should therefore thinke our selves priviledged to sinne; that custome in sinne, then which nothing increaseth sinne more, should be used as an extenuation thereof? The *Apostle Peter*, when he would dissuade us from the mis-spending of our time in sin and vanity, though he could use no better argument then this; that heretofore it hath beene our custome of a long time so to doe: *Hence forward (saith he) live (as much time as remaineth in the flesh) not after the lust of men, but after the will of God.* Why? for, *it is sufficient for us that wee have spent the time past of our life, after the lusts of the Gentiles, walking in wantonnesse, &c.* Lo, how he aggravates their former sinnes, and so perswades them to desist, because they had so long accustomed themselves thereto. Dost thou then make a *but* of thy custome? *Oh sir, it is but a custome.* Why, what canst thou say more against thy selfe? If thou hadst sworne but once in all thy life, it had beene a sinne heavy

1 Pet. 4.2.3.

heavy enough to crush thee down into hel: but now when thou tellest me it is thy daily custome, that thy tongue is traded in this wickednesse, how now? hast not thou mended the matter fairely? for shame then away with this so witleffe, gracelesse, and shamelesse an excuse. Would a theefe, or a murtherer, being arraigned at the barre, be so simple as to alledge in their defence, that it hath beene their use and custome of a long time to play such reakes? would not the Iudge so much the sooner send them to the gallowes? If the plea of custome be so weak for the defence of these sinnes before man, why then, as *Chrysostome* reasons, should it not bee as insufficient for the maintenance of swearing, before Gods Tribunal? Though it hath beene the Antiochians custome to wash them in bathes, yet the King forbidding them, they all left, for feare of his displeasure. Whereupon *Chrysostome* convinced them of deceitfulness in the use of this excuse, in pleading the *tyranny* of custome: *Loe*, saith he, *you may see that where feare is, there our wonted custome is left presently: feare easily overmasters custome, though it be never so ancient and necessary.* It is not then our custome, but our want of Gods feare, which is the cause of our swearing. The same Father in another place, maketh mention of one, who had got an *ill favour'd fashion* of moving his right shoulder when he went, which yet hee corrected by laying a sword over it, in such manner, that it should be in danger of cutting, if so it moved: And so, by feare of incision, he taught his shoulder better manners and morions: Doe thou who pretendst the custome of thy tongue in swearing, the same

ἰδὲ γὰρ ἰσχυ-
ρὰ αὐτῇ ἡ ἀπο-
λογία, ἢ διὰ
τῆς συνηθείας,
διὰ πὶ ὁ
κλέπτων ἐπρο-
βάλλεται συν-
ήθειαν, καὶ ἀ-
παλλάττεται
τῆς κλεψίας,
διὰ πὶ ὁ φονεύ-
ων καὶ μοιχεύ-
ων. *Hom. 19.*
ad pop. Ant.
Hom. 24. ad
pop. Antioch.
ὁρᾷς ὅτι ἐνθα
φόβος ἐκκό-
λυσεν αὐτῷ
συνήθειαν καὶ
σφόδρα ἡρώ-
πης ἦν ὁ ἀναγ-
χῶν. *Hom. 7.*
ad pop. Anti.
ἰσχυρὰ πὶ ὁ ἀλό-
γος συνηθείας
ἀσθενεῖ ὁ φόβος
πρὸς σωτηρί-
αν τοῦ μέλους
ἀσθενεῖς κινεῖ-
ται.

6. Subtill distinctions.

to thy *tongue* that he to his *shoulder*, and in stead of his sword, use the sword of Gods word, and Gods judgements threatned against this sinne, and thou shalt easily get ridde of this thy evill custome : for let men say what they will, it is nothing but their owne bad hearts, void of all feare of God and his judgements ; together with their sloth and negligence in not striving against their evill customes, that makes them such slaves unto them.

The last refuge is to help out the matter with some *distinctions* and *pretences* of false ends, or any such like quirks. This is the tale-bearers justification of himselfe ; I do it not to discredit him, but only in love & good will : So the wearer of long haire, I do it not for pride, but only to hide the deformity of my eares, or to keep my head warme : So the good companions, as they call them, that converse familiarly with notorious wicked persons ; we doe it only for honest refreshment, and to win them by kindnes, as *Christ* conversed with the *Publicans* and sinners ; So those *Corinthians* that were present at the Idols feasts ; We doe it not in honour of the Idoll, but only to gratifie our friends in a thing indiflerent, the eating of meats. Thus the Papists for their adoration of the creatures, say, they performe only *service*, but not *worship*, which is due to God only : The man of vindictive spirit can distinguish betwixt *forgiving* and *forgetting*, and tell you he hath forgiven his enemy, though he hath not forgotten the wrong he hath done him. *Bradford* in one of his Epistles makes mention of one that excused subscription to the Popish Articles, being qualified with this limitation

on, so farre forth as they were not against the word of God, being indeed all quite contrary thereto. And in this manner hee moved *Bedford* and others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giving of their daughters in marriage to the Benjamites; For when the women of *Iabish Gilead* did not suffice the Beniamites, and their oath hindred them from giving any of their own daughters, they bad them take by force of their own virgins, that should come forth to dance in *Skiloh*. Why? but was not this against their oath? yes, but marke what a fine quirk they found out to elude their oath, and so to qualifie the matter; namely, that they did not give them their daughters, but the Benjamites took them away. Not much unlike are those shifts to coulsen the good lawes and oaths against buying of places with money, as the laying of wagers before hand with those of whom they are to bee had, that wee shall not have such or such a place. Such also was the deceit of those who having made truce with their adversaries for certaine dayes, did yet during the truce make incursion upon them in the night, & then defended it, because their truce was only for dayes not nights. To this head also we may referre that excuse of our Travellers, who excuse their kissing of the Popes toe, because they do that honour to him onely as a temporall Prince, and not as Pope. But these men are not so happy in their inventions to save their consciences, as was once one to save his honour; who grudging the Persion King that honour of falling down before him, and yet not

N

knowing

Judges 12.

knowing how to avoid it, purposely let fall his ring when he came into the Kings presence, and so excused the matter to himselfe, as though he fell down only to take up his ring, and not to worship the King. And divers such like crancks as these might be instanced in: The which indeed are but curtaines we draw before our own eyes, to hide our sin; they are indeed as the Spiders web, cunningly woven; and some slight of wit may there appeare in them, but withall they are as slight as the Spiders web; they will not endure the breath and blast of the mouth of God. Do not then wilfully deceive thy selfe; But think with thy self, will these distinctions, preerences, and qualifications satisfie my conscience hereafter in the day of tryall? And thus much for the hearts excusing of our evill actions, as also for the judgement of our hearts, concerning our actions.

Use.

L.

The use of all is this:

1. To teach us not to be over-forward in consulting with flesh and blood, when any thing is to be done. Who would use a crooked rule in drawing of lines? Who would go to such a Lawyer, whose counsell he knew to be meer deceit and couzenage? If then our hearts unasked, doe offer us their counsell, let us suspect it: let us be as jealous over our hearts, as we would be over a known crafty deceiver.

2 Not to rest secure in the judgement of our own hearts: Many blesse themselves in their evill courses, because their seared and senselesse consciences, their deceived and deceiving hearts doe not check them. The treacherous selling of *Ioseph* was swallowed down by his brethen, and did not trouble

ble them for nigh twenty yeeres afterward. The reason was, the mists of corrupt affections dazled the eyes of their minde, and so they could not behold their sinne in the right forme : but when affliction had removed these mists of deceit from their eyes, then they beheld it in the right shape, most ugly, and monstrous, and were confounded with the horror thereof. Had they any reason to approve their fact all that while, and to applaud themselves in it, because of this deceitfull peace of a deceitfull heart? O sayes one, I thank God I finde quiet and peace in mine own heart, whatsoever such and such judge of me for my courses: But whattalkest thou of peace? or what hast thou to doe with peace (as *Iehu* said to *Iehoram*) who hast no other ground to build it upon than the deceitfull judgement of thine own blinde and bewitched heart? Thou lookest in troubled water, and seest no deformity in thy face : But stay till the water be setled and cleered, and then thou shalt see what a filthy mishapen visage thou hast. Tell me ten yeeres hence, or in the day of thy triall, when thy heart shall be freed from these deceits, and *Christ* with the clay and spittle of some sharp affliction shall have sharpened thy dull eye-sight, tell me then what peace thou hast.

3 Since our hearts, as we have shewed, are so deceitfull in excusing and defending our sinnes, it must teach us to labour for the spirit of *Ingenuity*, for that open and plaine heart of *Iob* in confessing of our sinnes, that with him wee may be able to say, *If we have hid our sins, as did Adam, &c.* Though our hearts deceived us at first, to make us *sinne*, yet let

Iob 31.33.

In Psal. 13. 9.
*Mercedis illu-
 minari.*

*Et quomodo e-
 vades e duplici-
 bus tenebris qui
 in simplicibus
 laborabas ?*

In Psal. 50.
*Commisum est,
 non defendatur,
 in confessionem
 veniat non de-
 fensionem. Ad-
 hibes te defen-
 rem peccati tui ?
 vinceris.*


*Qui es enim ut
 te defendas : id-
 neus esto ad ac-
 cusandum te,
 noli dicere, aut
 nihil feci, aut
 quid magnum
 feci, aut fece-
 runt & alii ?
 Si faciendo pec-
 catum nihil te
 dicis deliquisse,*

nihil eris, nihil accipies. Paratus est Deus dare indulgentiam, claudis contra te. Ille paratus est dare, noli opponere obicem defensionis sed aperi sinum confessionis.

as not suffer them to deceive us further . to make us
 to defend our sin : This is to adde deceit to deceit.
 This is double deceitfulnesse, when single was too
 much. Excellently *Austin*: If thou hast sinned thou art
 in darknesse. but by confessing thy darknesse thou shalt
 obtaine the illumination of thy darknesse: but by defen-
 ding thy darknesse thou shalt be darkned in thy darknes:
 And how wilt thou escape out of double darknesse, who
 hast so much to doe with single ? And againe, " Thou
 hast committed a sinne; let it be confessed, not de-
 fended. If thou wilt take upon thee the defence of
 thy sinne, thou wilt easily be overcome, &c. For
 who art thou to defend thy selfe ? Be thou ready
 to accuse thy selfe : say not, either I have done
 nothing, or no such great matter, or no more than
 others. If having sinned, thou saist thou hast done
 nothing, thou shalt be nothing, thou shalt receive
 nothing: God is ready to give thee pardon, thou
 stoppest it against thy selfe : He I say, is ready to
 give it ; doe not thou lay the block of thine own
 defence and justification against it: but open the
 bosome of thy confession and selfe-condemnation
 on for it.

CHAP. XV.

Five deceits of the heart in perswading to sinne.

itherto of the first deceit, which is in judging: the second followeth in perswading. And that is either to the doing of that which is evil, or to the omitting of that which is good.

In the first kinde there are divers deceits.

The first is to colour grosse sins with milde terms, and so to present it unto us, not in its own proper colours, but painted and gilded over with some shews of virtue, that it might the more easily winde and insinuate it selfe into our affections. This is like their deceit that die coorse cloath in fine colours. Thus *hautinesse* comes masked in the habit of *magnanimity*; *curiosity* would be taken for the *desire of knowledge*; *ignorance* shrouds it selfe under the name of *innocence*; and *riotousnes* shadows it selfe under the title of *liberalitie*, saith *Austin*. So likewise pestilent *heresie* hides it selfe under the name of *profound knowledge*, and deep learning, *Revel. 2. 24.* *Pride* goes under the name of *cleanlinesse* and neatnesse: *Machiavelisme* and worldlinesse, *Prov. 23. 4.* of *wisdom* and policy: *impudency*, of presence of spirit and lawfull *audacity*: *rashnesse*, of *fortitude*: *timerousnesse*, of *cautelousnesse*: *base nigardlinesse*, of just *parsimony*: *drunkennesse*, of good fellowship: *covetousnesse* of good husbandry. And hence is that *deceitfulnesse of riches*, in the parable of the *Sower*. How are riches deceit-

2. In perswading.

1 To doe evil, Where,
I. Deceit, painting of sinne with virtues colours.

Superbia celsitudinem imitatur, curiositas affectare et studium scientie, ignorantia quoque innocentie nomine tegitur. Effusio liberalitatis umbram obtendit, Conf. l. 2. 6. vitia nobis sub virtutum nomine obrepunt. Temeritas sub titulo fortitudinis latet, pro cauto timidus accipitur, Sen. Epist. 45.

Aug. in Psal. 46.

full? The deceit is in the covetous rich mans heart, that covers his unsatiabie coveting and desire of gathering riches; with the *gentle* and *honest* name of *thrift* and frugality. Thus, wrong and injustice deceives often, under the colour, & in the appearance of mercy and compassion; as when we relieve the needy with other folks goods, or (to use *Augustins* example) when we favour a poore man, having an ill cause, against a rich man having a good: In like manner, *giddinesse* carries a bluth of *Zeale*; and *choller* and fury, of *valour* and manhood: Whence that speech touching the fiery-spirited man, *he hath mettle in him*: And it is *mettle* indeed, but digged out of the mine-pits of hell, *base* and *reprobate* mettle, which never received the Image and Impresse of Gods Spirit. And yet as they that have ill eyes, will mistake one man for another, specially when they somewhat resemble one another, though otherwise the difference between them bee palpable; and so salute a stranger for a friend: so our *pur-blinde hearts*, deceived with that shadow of resemblance, which Vice sometimes carrieth of Virtue, doe oftentimes embrace and receive grosse vices, in stead of glorious virtues. For as the Prince of darknesse, the Devill, doth sometimes *transforme himselfe into an Angel of light*, and become a *white Devill*; for 1. *Timothy* 4. 1, 3. abstinence from meats, and marriage, favouring (one would think) of great mortification, are yet *doctrines of Devils*: so also can the works of darknes transfigure themselves into the works of light. Not only those works of light, wherunto they seem to come somewhat:

what neerer, but even those, (O strange juggling!) from which they are farthest distant. For *yellow*, or some such *middle* colour to be taken for white, is no such great deceit of the eyes; but that *black* should be taken for *white*, this is a strange deceit indeed: And yet this is the deceit of our hearts, to shape our divers vices unto us, like those vertues to which they are most extremely contrary. For example, not only base *dejection* of minde goes under the account of true humility, but even *pride* it selfe: as in those that seek praise by disabling and dispraying themselves; as in *Diogenes* treading upon *Platoes* Chaire, and saying, *Plato, I trample upon thy pride*; who therefore worthily had that answer returned him, *Thou tramplest on pride with greater pride*. Thus was it in those Heretiques in *Pauls* time, so humble, that they would not presume to come to God immediately, they would not dare to worship him, but the Angels; And yet of these men, in whom humility made so great a noyse, the Apostle is not affraid say, *that they are puffed up in their fleshly minde*; Lo, a *proud humility*: And such is that of the Papists, in whipping themselves; for in these things they swerve from the wisdom of the Word, and follow their own inventions. And what greater pride, than for a man to think himselfe wiser than God? to leave the direction of his Word, and to exalt his own fancie above it? Thus *David* describeth the proud man; *Thou hast destroyed the cursed proud*: But who are those? The next words tells us, *that doe erre from thy Commandements*. And afterward in the same Psalm vers. 85. *The proud have digged pits for me*: But who bee

Col. 2. 18.

Psa. 119. 20.

Ioh. 13. 8.

Matth. 3.

Prov. 7. 14.

Moderatio ig-
navia, Sen.
Epist. 45.
Eccles. 4. 5.

those proud ones? *Which conforme not themselves to thy Law.* Let there be never such shewes of humility, if therein we preferre our own wils to Gods, it is but Pride varnished with some colours of Humilitie. *Peter*, no doubt, thought himselfe humble, when he would not let *Christ* wash his feet; But this was onely the deceitfulnesse of his own heart: For indeed he was proud in so doing; because, in refusing to obey *Christs* commandement, he made himselfe wiser than *Christ*. Alike deceitfull was the *Baptists* humilitie in refusing to wash *Christ*, that was *Peters* in refusing to bee washed by him. Had wee not need now to have our eyes in our heads, lest otherwise our cunning hearts obtrude vice upon us, instead of vertue? What more effectuall argument can they use to allure our affections to the love and liking of sinne, than to set this false grosse upon it? When the Strumpet would entice the yonker to commit folly with her, she doth not give her sinne the right name of filthinesse, which it deserved, for that would have driven him away, but shee hangs out the *Ioy-bush* of a sweet and lovely title, therewith inveigling the youth: *Come, let us take our fill of love, and delight our selves in dalliance*: Beastly whoredome is but *love and dalliance*. So the *Suggard* qualifies and molifies his shamefull sloath with the sweet name of *peace*, and so lulles himselfe asleep in his sinne. *Better is a handfull with quietnesse*, (so he tearmes his sloth) *than two handfuls with labour and vexation*. Thus our hearts, bawds for the filthy Strumpet Sin, teach her this trick of deceitfulnesse; to correct her naturall deformitie with these artificiall paintings, that so
wee

we might bee caught the sooner. But as the heat of the Sunne, or of the fire, will easily discover the painting of the Harlot, by melting it away: so will the heat of Gods Word, if wee bring this painted and trapped Strumpet thereto, plainly shew, that her beauty came out of the box of a deceitfull heart. And then when these daubings are washed off from this *Iezabel*, that we may see her in her own hue, we did not so much love her before, but as *Ammon* did *Thamar*, wee shall twice as much loath her afterward.

2 Deceit, with which our hearts use to insnare us, is to make a shew of being very reasonable, and shamefaced, in craving but a little at our hands; bearing us in hand, that if this little bee granted, they will rest contented therewith, and will demand no more. Where, in truth, there is a double cousonage.

1 That there are some sinnes which are but *little ones*. This was part of the Pharisees *leaven*, calling some Commandements of God but little *Commandements*, not much to be regarded. So now many account *faith* and *troth* to be but pettie oathes: Fornication is judged but a trick of *youth*; Though yet *S. Paul* (to use the words of that most revered man of God) instead of that cloak of naturall infirmitie and heat of youth, wherewith we use to cover this sin, puts upon it a *bloudy cloak*, bathed in the bloud of three and twenty thousand, all smitten in one day for this so light a trick. And *S. Paul* else-where having deborted from fornication and some other sinnes, which our deceitfull hearts use to extenuate, addeth this watch-word; *Bee not deceived*: These things

2 Deceit, consisting of two branches.

That there are little sinnes.

Math. 5. 29

Mr. Knewstub on the 7. Com.

1 Cor. 10. 8.

Ephes. 5. 6.

Aug de doctrina Christi lib 4.
Quod minimum est minimum est, sed in minimo fidelem esse magnum est. Nam sicut ratio rotunditatis eadem est in numero exiguo, quæ & in magno disco, ita ubi parva iustitiae geruntur non minuitur iustitiae magnitudo; inde Apostolus acriter adeo increpat in re parva. 1 Cor. 6. propter iustitiam, charitatem, quæ in rebus quamlibet parvulis magna sunt.

things are more than tricks, more than matters of sport; or jest: for *these things comes the wrath of God upon the children of disobedience.* What now? are those *little* sins, which bring on us the *great* wrath of so infinite a Majesty? and is it now but a trick to goe to Hell? whither the weight even of these little finnes, as it were small sands, will sink the Ship of our souls, as well as our greater and grosser finnes: as it were the heavier burthens of the Ship. Small leaks in Ships, and small breaches in wals, being neglected, leese both Ships and Cities. And such Tradesmen, as in their accounts regard not small summes, will quickly prove Bank-rupts. Disobedience, though in never so small matters, as in eating of an Apple, gathering a few sticks on the Sabbath, looking into, and touching of the Arke, are yet in Gods account, no small matters. For how severely hath he punished all these, than which yet what can wee imagine slighter? But it is not the smalnesse of the thing, that lessens either our obedience or disobedience. There is the same reason of roundnesse in a small ball, which is in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little; but faithfulness, and so also unfaithfulness in a little, is a great matter: For it is Gods Commandement that ties to obedience in lesser things, as well as in greater; and that is despised, as well in the breach of the lesser, as of the greater. Let us not then think that any sin is little; since the very least are committed against so great a God, and bring upon us so great a danger: More by far, in some respects, than doe those which

wee

we count the greater. For in the greater we sooner come to the sight of them, and so to repentance for them: whereas in the lesser, we not discerning them, through this deceitfulnesse of heart, to be sinnes at all, goe on in them, without repentance, and so through irrepentance in the lesser, lie open to that danger, which by repentance, wee happily escaped in the greater.

2. Besides this, there is also another deceit, that if we will yeeld to this little, we shall no further be importuned for any more. For howsoever the beginnings of sin are very *modest*, and *maiden-like*, and the sluggard craves *but a little sleep, but a little snorer*, as *Austin* in his first conversion: yet sin is of an *incroaching* nature, like the Rivers, small at the first rising, yet spreads and enlarges it selfe in going; as a *gangrene*, it creepes on by degrees, from one part to another, till in the end it have consumed the whole. So that grant it but a *little*, and this *little* will quickly come to a great deale: Give it but an *inch*, and it will take an *ell*. Let the Serpent but wind in his head, and he will draw his whole body after. When the Levites Father in Law had drawne him to stay till noone, he drew him on further to stay all night, yea, and till towards the even of the next day, *Judges 19*. If he had named the whole time at first, and prayed him to have stayed two dayes longer, he had never obtained it: But at first, craving onely halfe a day, he comes at length to get two dayes. If our hearts should demand all that they will bring us to in the end, they would never be heard: but through their deceitfull modesty of asking but a little

From these little ones to bring us to greater.

Confes. l. 3. c. 5.
Non erat quod responderem nisi tantum verba lenta, & somnolenta, modò ecce modo, sine paululum: Sed modò, & modo non habebant modum, & sine paululum ibat in longum.

cle, by degrees they quickly entice us on to more. How true this is, wil easily appear, if either we look to the matter of *faith*, or of *manners*: For the matter of *faith*, or doctrine, witnesse the *Popish* superstition, in most of her horrible heresies, which were not so grosse at the first, as now they are; but after that the seeds and foundations of them were secretly laid in the ground, in the Primitive Church, the degenerating ages that succeeded, added, on this piece, another, till that at length, in proceſſe of time, they came to that monstrous deformity, which now we see. The primacy of the *Roman* Bishop at first, was only in regard of *order* and *honour*, not of the *power* and *jurisdiction*, which afterward he obtained. Monasticall life at first was only for safety in time of persecution; and the Monasteries of the ancient were not much differing from our Colledges. The use of Images in Churches was first only historicall: afterward, thus much being granted, the idolatrous heart of man never gave over, till the *religious* use obtained. Such is the danger of yeelding but to the very least occasions and beginnings of errour and idolatry. *Miletius* his image came out of his private parlor into the common hall, then into the street, next into the Church-yard, then to the porch of the Church, after that to be on the wall, last of all it gat upon the Altar it selfe. After *Ahaz* had made his wicked altar, and offered upon it, he brought it into the Temple, first setting it by the brazen altar, but then he brought it further into the house, and advanced it to higher place, and set it on the *northside* of Gods Altar Doe, how Idolatry secretly, and by stealth, creeps in, and

and gets roome of the truth, first, for one arme, then for another, then for the other parts, till at length the truth it selfe be wholly justled out. If error get but once into the *Belfrey*, it will never leave till it be in the *Chancell*: if it may be suffered to be in the *porch*, it will not bee long but you shall see it possessed of the *Church* it selfe, and jetting it in the *Pulpit*. What shall wee say then to those reconcilers of us and the *Romanists*, that would have us yeeld in some things unto them? Assuredly, if once the sluices be opened the water must needs runne a maine? If the gate be set open, the besieging enimie will enter. What shall wee say likewise to those that think it no such great matter to yeeld unto shewes and appearances of Idolatrie? as for Travellers into Idolatrous places to shew some kinde of reverence to the Host, to kisse the Popes to toe; if yet these be shewes only of Idolatry, certainly these are but shooing-hornes, to draw on further matters. Therefore the least sinnes in every Commandement are reproached with the name of the greatest; as, the unchaste glance of the eye with adultery, and *Paul* calls the *Corinthians* sitting down at the Idolatrous Feast, though without all intent of honouring the Idoll, by the odious name of *Idolatry*: because these lesser and pettie matters (as we count them) make way, and pave a causey for the greater. Hence it was that *Iob* freed himselfe, not only from the grosser Idolatry, but even from the least shew of it, in outward fashions; not onely from worshipping the Sunne and Moone, but even from his hands kissing of his mouth; a gesture only of adoring. And because herein our hearts

Doctor Fulke.

*Patente porta
impossibile est
malum ulterius
non procedere.*

1 Cor. 10. 14.

Iob 31. 27.

*Adorare est
manum ori
admoveere.*

Deut. 11. 16.

hearts notably juggle, therefore he saith; *If mine heart hath been deceived in secret, or if mine hand hath kissed my mouth*: Thereby shewing, that it is a part of our hearts deceitfulnesse to draw us on first to these matters of lesse account, that afterward wee might the more easily digest the greater. Of this *Moses* seemeth to speak, when he saith to *Israel*, *Beware, lest your hearts deceive you*: namely, upon occasion of that great prosperitie before spoken of, *that going back*, at the first only from your fervour and zeal in my true service, at length, by degrees, *you should worship strange Gods, and bow down unto them*. Wherefore let no man deceive himselfe, saying: O this is but a small matter, why should any stand so much upon this? Yea, but this small matter is a strong cart-rope to pluck greater after it. *A little leaven leaveneth the whole lump*: A little spark often kindles a great fire, devouring to destruction. Assuredly in the justice of God, punishing smaller sinnes with greater, they that make no conscience of smaller untruths, in time come to have so large consciences, and wide throats, that they can swallow down grosse errors, as it were great gobs at once. Having fallen to the Devils *pottage*, they will shortly eat of his *flesh*; and from eating of the *buds* of Grapes, they will come at length to eat of the Grapes themselves, and from this to the drinking of *wine* it self. For whereas it is onely the commandement of the Lord that bindes us in the greater matters, hee that hath boldly begun to shake off this yoke in the lesser, what is there that can hold him fast to the Lord in the greater? *Chrysostome* is very zealous in this point, writing upon

upon those words of *Paul*, concerning those that urged the ceremonies of *Moses*: *But there are some that would overthrow the Gospel of Christ.* Why but, saith that Father, *they retained the Gospel*, "only they would have brought in a Jewish rite, or two: And yet the Apostle sayes, that hereby the Gospel is subverted; to shew how but a little thing, being untowardly mingled, marres all: For as in the Kings coyne, hee that clips off but a little of his Image stamped thereon, imbaseth the whole piece: so if any shall overthrow but the least parcell of the truth, it is wholly corrupted, from these beginnings proceeding alwayes to worse things. Where are they now who condemn us as contentious, because of our disagreement with Hereticks? let them hear what *Paul* saith, namely, that they did overthrow the Gospel, who brought in but a little innovation. So dangerous did this holy man hold it, to yeeld, though never so little, to error, because of this deceit, whereby the whole truth is secretly undermined: *Wee would not give place, saith Paul, by subjection one houre, to Mosaique Rites, urged by the false Apostles, that the truth of the Gospel* (endangered belike by those Rites) *might continue.* If we never so little sip of the cup of error, wee shall drink our full draught, yea, we shall goe on in carowing till we be drunk therewith. If we begin never so little to nibble upon these meats, wee shall fill our selves with them, and eat till wee surfet.

Neither is this perswasion from the smallnesse of the sinne, deceitfull onely in matter of doctrine, but also

Gal. 1.6.

At qui unum aut alterum duntaxat prescriptum, induxerant, &c. Quod pusillum quiddam in perperam admixtum totum corrumpit.

Sane fidei vel minimam particulam.

Quid paululum quiddam rerum novarum induxerant.

Mark 4.26,
27,28.

Apoc.2.4.

also of *life*, and conversation. Witnesse the many experiences of Gods children, who, winking at smaller sinnes, have beene plunged into greater, and yet (so cunningly and closely in this deceit carried) they have not espied the change: For that which our *Saviour* speaketh concerning the growth of grace, that it is insensible, like to that of the Corne, where the seed springs and growes, first the blade, then the eares, then the full corn, the husband-man *not knowing how*, may as truly be said concerning the growth of wickednesse: After that the smaller seeds of this unhappy *cockle* and *darnell* are once received into our hearts, they shoot forth, and still rise higher and higher, without our feeling or discerning, because of this creeping, stealing and deceitfull pace of sin, whereby, step by step, by little and little, it ascendeth up in us, till it be come to his full heighth. Hence that admonition, *Remember from whence thou art fallen*. For we, because we fall by degrees, our hearts deceitfully getting *this little*, do not so wel perceive how farre we are fallen, till we cast back our eyes to that high hill where we stood before, and then wee see how miserably we have been deceived.

Flatter, wee not then our selves in this deceit. Say not of any of thy infirmities, as *Lot* of his *Tsoor*, *Oh is not this a little one?* May I not be dispenced with for this little, so I go no further? may I not give mine eye libertie to wander a little in wanton glances? may I not loose the reines to my tongue, to friske it out a little in some idle and lascivious speeches? may I not unshakle my feet, and give them leave to carry mee to such and such places? may I not do
all

all this, so I doe no more, so I break not out into the outward acts of uncleannesse? No more, O foole? How canst thou chuse but do more? Thinkest thou a dog will runne away from thee, as long as thou castest him bread? or that flax will not receive flame, when thou puttest fire thereto? or that thou canst carry burning coales in thy bosome, and not be burnt? No, no. If once thou hast let loose the reins of these mad horses, thou maist not look to stay them when thou wouldest. If once thou givest leave to thy corrupt affections to begin to play their parts, thou shalt hardly make them give over. Though at first they bee but weak, yet afterward they raise up their spirits, and get strength in going. Easier it is to keep them out, than to thrust them out, Heare not then those cunning insinuations of thy heart, oh but a *little* idlenesse, but a *little* wantonnesse, a *little* foolishnesse, and then we have done: oh but this *little* stretches it selfe farre; this *somewhat* goes a great way, and will not stay where we would. The Proverb is false here, *Modicum non nocet: A little hurts not*. Yes, a little hurts a great deale. Little sins usher great ones, and bring them into the closers of our hearts. And here behold a notable peece of cunning fraud in these crafty hearts of ours. In perswading and inveagling us to sinne, they urge hard that it is but a *little* they crave: what? will you stick with us for so little? but when this little is once yeelded them, then they tell us, that having done so much, it makes no great matter, if now we goe a little further: We cannot be much worse, then wee are. As when we have mispent some part of the day

*Non obtinebis
ut desinant, si
incipere permis-
seris. Imbecillis
est promo, &c.
vires dum pro-
cedit, parat; ex-
cluditur facili-
us quam expel-
litur, facilius
non recipiuntur
quam exeunt.
Sen. Epist. 116.
Aliquatenus
inquis timere,
aliquatenus
dolere permitte.
Sed illud ali-
quatenus longe
produciuntur, nec
ubi vis finem,
accipit. Ibid.*

*Oportet gravi-
ter impudentem
esse, qui semel,
&c.*

1 Sam. 14: 24.

in idlenesse, then it reasons thus with us. Now thou hast lost this part of it, thou canst doe no great good with the remainder: it were even best to be idle still. The like may be said in the manner of lying, theeving, uncleannesse: When wee have but yeelded a little, then our hearts tell us, we have cracked our credit with that wee have done already; wee are as good go forward now, as stand still. Hence it is, that when men have once begun to sinne in any kinde, they have so lustily lashed on: As *Iacob* in his lying to his Father *Isaac*; first, *I am Esau, &c.* then being demanded how he came to his Venison so quickly, he goeth further, most indignely abusing the holy name of God himselfe, *The Lord thy God brought it to my hand.* So *Saul* in his swearing and cursing: first, *Cursed be the man that eateth food till night*: then, *as the Lord liveth, that saveth Israel, though it be Jonathan he shall die.* And againe, *God doe so, and more also, unlesse thou die the death Jonathan.* So *Peter*, from one denial, rushes on to a second, a third, and from a simple denial, to a denial with execration. *Over shoos, over bootes*, as we say. So like in this regard are the waters of sinne to those in *Ezekiel*. For they come stealing on us by degrees, and rise from the ankles to the knees, and so higher and higher. Yet herein unlike, that they stay not at the chinne, as those doe, but goe over head and eares, and drown us in perpetuall perdition. We must then carry a strait hand over our hearts, and be as far from gratifying them in these their litle of sinne, as wiser Physitians are their patients, in their litle of meats and drinks hurtfull. For it fareth with us in sinning,

as

as in eating, where one bit drawes downe another, though at first we purposed to eat little or nothing. And as we get a stomacke, and provoke our appetite, sometimes by eating; so is our fitnesse for, and desire after sinne encreased by beginning to sin. For as every good work encreaseth our holinesse, and so habilitie for obedience, according to that of *S. Paul*, *Being made the servants of God, you have your fruit in holinesse*: so every sin addeth to our pollution, leaving behinde it a kind of staine in the soule, whereby it is the readier for further disobedience. Whence it comes to passe, that having begun to say *yea*, to sinne, but, for a little, we find it so hard afterward to say it *noy*, in farre greater matters; and having satisfied the smaller requests of sinne, we are made farre more easie and inclinable unto her greater demands. Hence that warning of the Apostle, *Bee not deceived: Evill words corrupt good manners*. Your deceitfull heart will beare you in hand, that it matters not so much for words, it is but a small matter, what words or phrases one uses. But the truth is, evill words, as small as you make of them, will bring on evill deeds. *Monica*, *Austins* mother (as himselfe reports it) when she was a maid, beganne to sip a little wine, as she poured it forth for her parents: But marke what followed upon this sipping. Daily adding, saith *Austin*, unto her first little, new littles; because he that maketh no bones of small matters, by little and little will fall to greater; she came to that passe, that she could with great greedinesse draw dry almost whole cups full of wine. Loe what comes but of sipping and kissing the cup. But the example

Rom. 4. 22.
cleared.

Confess. l. 9. c. 8.
Primoribus,
labris sorbebat
exiguum.
Itaque ad illud
modicum quoti-
diana modica
addendo, quoni-
am qui modica
negligit, paula-
tim decidit; in
eam consuetu-
dinem lapsa e-
rat ut prope
jam plenos me-
ro caliculos in-
hianter hauriret.
Confes. cap. 8.

*Si corpus meum
trahitis, nun-
quid & animum
& oculos, &c. i
Adero itaque
absent, & sic &
vos, & illa supe-
rabo.*

*Et non erat jam
ille qui vengo-
rat, sed unus de
turba ad quam
venerat.*

*Spectavit, cla-
mavit, exasit,
abstulit inde se-
cum insaniam,
qui simulare-
tur redire non
tantum cum illis
a quibus prius
abstractus est,
sed etiam pra
illis, &c.*

*Nemo repente
fit malus.*

of *Alipius*, related also by the same Father, is farre more remarkable; who being importuned by his companions to go to those bloody spectacles of the gladiatory combats, at length with much adoe hee yeelded, yet purposing with himselfe, (and telling them so much) that hee would keep his eyes shut and so be absent, even whilst he was present, overcomming both his friends, by going with them, and also the fights to which he went with them, by being but a blinde beholder of them. But being come thither, and upon the fall of one of the fighters the people making a great out-cry, he could no longer hold his eyes shut, but longing to see what the matter was, opened them, fixed them upon that barbarous sight, and fed them with the cruell pleasure thereof. So that now, saies *Austen*, he was not the same he that came thither, but one of that multitude to which he was come, a right companion of those to whom hee came. He beheld and looked on with the rest, cryed out with them, was inflamed with them, and carried thence that madnesse, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captain and ring leader of many others. But among all examples there is none to that of *Salomons*. The beginning of whose overthrow was from this deceit. It had been a hard matter for so excellent a man at first dash to have been brought to that heigh of defection; no. No man suddenly becomes notoriously wicked, specially having been eminently vertuous before, but step by step, peece and peece, here a little, and there a little. Lo therefore how *Solomons* deceitfull heart

foyled

foiled him, first only drawing him to the more immoderate use of pleasures, in themselves lawful, perswading him yet that he should still, together with the use of them, retain his wisdom, his piety. But in the event it proved otherwise. As the love of pleasures went in, so the love of godlinesse went out by degrees; his zeale cooled, his forwardnesse slacked. The *excessive* use and love of lawfull pleasures, brought him first to a *defective* love of Gods word, and from thence to the love of vnlawfull pleasures in women; and then bodily adultery brought him at length to spirituall, even to fearfull Idolatry, as is observed by *Nehemiah*.

Eccles. i. 3.

Nehc. 13. 26.

Heb. 3. 13.

Our wisdom then must be to take heed (as the *Apostle* admonisheth) of this *deceitfulnesse of sinne*, lest we be hardned, and habituated in sinne. For a habit and hardnesse of sinne comes not at first, but by degrees, when by receiving the seed of evill and enticing thoughts, wee come to conceive: and then, as *James* sheweth, *lust having conceived, sin is brought forth*, and being brought forth is *perfected* by daily *practise*; which bringeth *custom*, and *custome necessity*: So that now we are miserably intralld to sinne. Sith then wee cannot well bee rid of this guest, if once entertained, let us bee wary how wee enter into the least parly with him: since when we are once entred but a little into this countrey, wee know not well how to get out; it is best for us not to come neere so much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the banks side, for fear of fal-

Iam. i. 14. 15.
Dum servitur
libidini facta est
consuetudo, &
dū consuetudi-
ni non resistitur
facta est necessi-
tas, Aug. co. 8. 5.
Nobis quia re-
gredi non est fa-
cile, optimum
est, non progredi.
Sen. Ep. 1. 16.

Hom. 15. ad pop.
Aniueh.

Τὰ δοκῶν τε καὶ μὴ
ἀδινάσασθαι ἔμελλει.

Quemadmo-
dum in corpori-
bus qui vulnera
neglexerunt se-
bres, gignunt &
putrefactiones,
as mortem de-
nique: itidem
& inanimis qui
pusilla dissimu-
lant, maiora
inuisitant. Chry.
in Gal. 1.

ling *Chrysostome* tels us that it is a safe rule, not one-ly to avoid sinne it selfe, but also things seeming in-different, that may tole and draw us on to sinne: And he instances in laughter, and quipping, and de-licious feasting, from whence have grown many mischieses. These indifferent things, at least so see-ming, hee accounts the *edge of the hill*, and bids us take heed how we use them. And in truth though such things may seeme nothing, yet there is much deceit and danger in them: They are like *Elias* his cloud, which at first seemes very little, no bigger then ones hand, yet by and by it over-spreads the whole skie, and causeth a dashing shower. Where-fore, as the Prophet in the first rising of the Cloud, bade the King hie him to his Chariot, to avoyd the tempest; so must we, fore-seeing the danger of a great tempest, even in these so little Clouds, flie to our shelter presently. The *Jewes* being forbidden to make covenants with the *Gentiles*, they also abstrai-ned from drinking with them, because that was a Ceremony used in striking of Covenants, and so it might have drawn them on thereto: And *Eve* ha-ving received a commandement from God, only not to eat, sayes she must not touch the fruit of the tree of knowledge of good and evill. For touching might have drawn on tasting. The like warinesse if we shall use, then may we escape this deceitfull snare of our false and fraudulent hearts. Otherwise, if we be too too regardlesse of smaller matters, of the oc-casions and preparative to sinne, quickly shall wee be caught. And as in the body little pricks of a pin neglected, have bred ranklings in the flesh, and thence

thence worse matters have followed, even death it selfe at last: so here in the soul, our connivence and over-favourable indulgences to our smaller sinnes, cannot but invite and call; yea, and with a magneti- call kinde of attraction forcibly draw unto us fur- ther and farre more dangerous mischiefes.

The *third* deceit is, to tickle our affections, and set our desires a float, by presenting unto us the *meere* and pure pleasure of sinne. For howsoever the plea- sure of sinne be a painfull pleasure, a soure-sweet, which hath much bitternesse mixed; yet our hearts cunningly hide and conceale that. The flesh by ve- hementcy of temptation raiseth such clouds, that the light of our understanding is taken away; as in *David* in his adultery, the flesh did so possesse him with the apprehension of the present pleasurable delight of his sinne, that he could not think of thar shame, that griefe, those wounds of conscience, those *bro- ken bones*, those sharp corrections that were to fol- low. Thus the Devil dealt with our Saviour, hee shewed him the world and all the glory thereof: but there was also much *griefe* as well as *glory* in the world; but hee would shew him none of that. So there is farre more gall and bitternesse, than honey and sweetnesse in sin; yet our deceitfull hearts will not let us take any notice thereof: like the *Israelites*, that could remember the flesh-pors and onions, but not the bricks nor the bondage of *Egypt*. Thus we deride that of *Solomon*, *Go to, young man, let thy heart cheer thee in the dayes of thy youth, &c.* suppressing that which followes, *But know that for all this, God will bring thee to judgement.* Thus the impure wan-

III. Deceit; tickling of our hearts with the pleasure of sinne.

Psal. 51.

Eccles. 11. 9.

Prov. 9. 17, 18.

ton deceiveth himselfe, who harkneth to the sweet voice of the flattering Harlot. *Stoln waters are sweet, and the bread of deceit is pleasant: But he knowes not faith Solomon, that the dead are there, and that her guests are in the depth of hell.* This deceit is much like that of boyes, hiding a pinne in a fair rose, and so pricking those that smell to it; or like that of trades-men, that shew their chap-men the better part of the cloth, and hide the worse. But to deliver our selves from the danger of this deceit, we must, when we are thus tempted with the sense of present pleasure, cast our eyes beyond it, and look behind it, to see the taile it hath of many sorrowes and vexations. We must labour as wel to foresee what is to come, as to see what is present. Doth the Devil shew thee, as once our Savior, a goodly sight of honor, glory, pleasure, profit, &c. in sin? That thou maist not be inveigled therewith, thou must put down his sight with another sight of shame, terror, torment here & in hell, and other such like attendants of sin, which are to be seen in the word. Think as well of the soure sauce, as the sweet meat; as well of *Saels* nayle to pierce our temple, as of her milk & lodging to relieve our thirst & wearines; as wel of *Dalilabs* scissers to cut our hair, as of her lap to lull us asleep; as wel of the pricking as of the pleasantnesse of the hawthorn. The Greek Poet says wittily, *If the pain of the head-ach were before the pleasure of the wine, none would be drunk.* If we could in our apprehension feel the pain of sin before hand, wee would escape the snake that lies hid under the green grasse, the hook that lies covered under the pleasant bait. This is *Solomons* advice in the tempta-
tion

Εἰ τὸ κεφάλαιον
πρὸ τῆς οἰνῆς
δύσκειν δαί,
ὅτι, *Anacreon.*

tion to drunkennes, even then when our teeth are set on water with the pleasant colour of the wine sprinkling and leaping in the glasse, to remember that yet *in the end it wil bite like a serpent, & hurt like cockatrice*. And so in temptation to uncleannes by the fair speech and alluring beauty of the harlot, to remember that *her later end is bitter as wormwood, & sharper than any two edged sword*: For here truly hath place that speech of *Abner to Ioab, Knowest thou not it will be bitternesse in the later end*? Sinne may well bring with it a flattering pleasure in the entry, but it alwayes closes with a bitter remorse in the end.

The 4. *deceit* is, when it perswadeth us to sin, upon hope of Gods mercy for pardon. This is a very usual & dangerous deceit. Like that of the devils to our Saviour, *Cast thy selfe down headlong, for the Angels shall beare thee up*: So our hearts to us, cast your selves, implunge your selves into this or that sin, the mercy of God shall help you out; Poyson thy self, here is a counter-poyson; Break thy head, here is a plaister; Surfet, here is a Physicion. An intolerable thing it is, that the mercy of God, the only inviter and provoker of our obedience, through the sophistry of these naughty hearts of ours, should be made an allurer & very bawd as it were to all filthinesse. *There is mercy with thee*, saith the Prophet: what? that thou mightest be despised, blasphemed? no, *but thou mightest be feared*. And the love of Christ constraines *Paul* to dury. Therefore see what noble deceivers our hearts are, that can make that an enticer to sin, which of it selfe is the only powerfull and constraining perswader to godlinesse: But let them take heed lest their hope of mercy

Pro. 23. 31, 32.

Prov. 5. 4.

2 Sam. 2. 16.

I V. Deceit,
presuming of
Mercy.

Deceit V.
-on gaithe
-of the will
Psal. 130. 4.

2 Cor. 5. 14.

mercy bee not presumption. As a man passing over a bridge, which his false spectacles make to seeme broader than indeed it is, being thereby deceived, goes besides the bridge, and so is drowned : so is it with those, whose deceitfull hearts make the bridge of Gods mercy larger than it is, they are in danger of falling beside it, into the waters of eternall destruction. For though Gods mercy be of the largest extent, yet it is bounded with his truth. And therefore usually in the Scriptures we find these two coupled together, Gods *mercy*, and his *truth*. So that Gods mercy may not bee such, whereby his truth in any should bee impeached, as it should if it bee prostituted it selfe indifferently and promiscuously to all, as well the insolent and impenitent, as the poore, humble, and broken hearted sinner ; For unto these later onely is this matter of promise made : And if to the others the gate of mercy should be set open, Gods mercies (as *Solomon* sayes of the wicked, that they are cruell mercies) should be false and unjust mercies : But God never yet learned so to be mercifull, as to make himselfe false, and unfaithfull.

The *fifth* deceit is, when our hearts, the better to hearten us to sinne, plead the necessity of living in this world, and maintaining our selves and our charges. O wee must needs live, say some : And unlesse we doe thus, and thus (say, break the Sabbath, lie, swear, defraud, &c.) wee cannot live. *Esa* under this pretence sold away heaven : He was very hungry, and knowing not how to relieve the necessity of hunger otherwise than by accepting of *Jacobs* conditions, accepted them : I must maintaine my selfe, saith

V. Deceit,
pleading ne-
cessity of li-
ving.

saith *Eſau* ; At this present I cannot without some food; food I see none but my brothers pottage; This I cannot have, without I buy it with my birth-right : And thus he deceived himselfe. The like deceit we shall see in *Demetrius* the Silver-smith, who pleads hard for *Diana*, and the worship of her Images, by this very argument. *Sirs, yet know that by this craft we have our goods* : If *Diana* goe down, our living goes down with her. Thus would Satan have beguiled Christ, when in his hunger he perswaded him to relieve himselfe by turning stones into bread : And indeed to get our bread by falshood, oppression, wrong or any indirect course, is a kinde of turning stones into bread : And what good, will such bread doe us ? Bread made of stones shall turn into stones, even in the very eating. The bread of deceit, though never so pleasant, yet in the mouth proves but gravell, saith *Solomon*, *Prov. 20. 17*. And no marvell, It was made of gravell and stones ; And so returns to his first substance. Another remedy against this deceit is to oppose a greater necessity of our soules living both here and hereafter with God. What dost thou tell me of the necessity of thy living here ? There is one only necessity, for which there is no excuse. and is, not to offend God. *One thing is needfull*, saith *Christ*, to provide for thy soule against hereafter, whatsoever become of this carrionly carcasse of thine. This is the farre greater necessity of the two. It is not then simply necessary for thee to live here ; Or if it were, yet not to live by such wicked meanes, which thine own unbelieving heart suggesteth. *Man lives not by bread only, but by every word that proceeds*

Μία ἔστι ἀνάγκη
καὶ ἀπαρτίτως
μὴ προσκῶσαι
τῷ θανάτῳ. *Chrys.*

Matth. 4.

Heb. 2. 4.

Psal. 37. 3.

ceeds out of the mouth of God. And the just man lives even this his temporall life also, not by these and these shifts, but by his faith; And that is his meat in the want of other things, according to that of the Prophet, *Trust in the Lord, and doe good; dwell in the land, and feed thy selfe by, or with, thy Faith*, as Tremelius reads it. And thus we have handled five deceits which our hearts use in perswading us to sinne. There remaine yet divers others, which wee will speak of in the Chapter following.

CHAP. XVI.

Of nine more deceits in the same kinde.

VI. Deceit,
Pretence of
doing only
for trials sake.

Herefore to proceed forward with these deceits; the next *deceit* is, A pretence that will doe such and such things (evill and ungodly) only for *trials* sake, that by our own experience, we may the better learn the vanity of sin. For example, some will goe purposely to see Masse, to the end as they say, that they seeing the foolishnesse and filthinesse thereof, might learn to loath it the more. The like pretence is used for seeing of playes, that by seeing many filthy finnes (which the Apostles would not have once so much as to be named) represented and acted on the Stage, we shall learn to hate those vices the more. But God hath appointed better Schoole-mistresses for the hatred of sinne, than the practise of sinne. Why should we leave the meanes appointed by God to work this hatred of sinne, and devise other meanes of our own? Is this the best way to learn continency, to exer-

exercise and trade our selves in uncleannesse? Was there ever any that learned sobriety by haunting Taverns and Ale-houses? temperance out of the school of Epicurisme? chastity in the stewes? I deny not but God, who draweth light out of darknesse, can heale the wound of the Viper with the flesh of the Viper, and can make sin, contrary to his own nature, to work our good, driving out one poyson with another. What then? because the learned Physician can heale us with poyson, shal we therefore be tampering with them our selves? So in stead of health we may quickly meet with death. No, *Solomon* himselfe was deceived in this point; as his *Ecclesiastes* sheweth: And his experience may teach us, how dangerous it is to try the heat of the fire by putting in our finger. He gave himselfe to a pleasurable delicious life only for tryall sake, to make prooffe of it, what was in it; that if he could not find happy tranquillity of mind, hee might leave it so much the more willingly. But alas, how miserably was hee hampered in the snares thereof? How was he by ths meanes drawn on to that fearefull Apostacie in his old age? shall not his experience make us wise? shall any man now think hee can now safely beare that burthen, which hath already broken *Sampsons* back?

The *seventh* deceit is, when we ground our liberty which we take of sioning, upon those good, either graces we have, or actions we doe; perswading our selves that a little dramme of some goodnesse in us will weigh down many talents of wickednesse. For as we can cover in our brethren many vertues under some one infirmity: so contrarily in our selves (so

cunning

VIII. Deceit,
Presuming
upon that
good we have.

cunning and crafty are our hearts) many, not sleigh-
 er infirmities onely, but even grosser deformities
 also under some one, poore, petty, happily shew of
 vertue, rather than vertue i: selfe. Thus the civill
 man thinks his prophanenesse and carelesnesse in re-
 ligion is sufficiently covered under his uprightnesse,
 and just dealing in the things of this life. The glo-
 zing hypocrite thinkes his zeale in outward profes-
 sing may beare him out in his uncharitable, unright-
 teous, and unseasonable dealing with men. As if
Herod should have thought his hearing of *Iohn* a suf-
 ficient priviledge to him for his incest. Thus notably
 doe our hearts deceive us, making us beleeve that a
 great heape of chaffe can lye hid under a little hand-
 full of corne, that a little dimme candle-light can
 chase away the foggy palpable darknesse of *Egypt*.
 Whereas the contrary is the truth, that our little
 good is rather obscured & ecclipsed with our many
 and great evils. As in the parable of the sower, the
 thorny ground is said to bring forth no fruit, *Luke*
 8. 4. and yet before, *verse* seven, it was said that
 he thornes sprung up with the seede: so that the
 seed did not perish in the ground, but sprouted
 forth, and yeelded some fruit; and yet be-
 cause, as *Marke* sayes, the thornes grew up, or *as-*
cended, as *Matthew* speaketh, namely, above the fruit,
 therefore the fruit of this ground is no fruit: it
 lies buried under the thornes, it is overtopped, and
 choaked by them. Loe now, the fruit does not co-
 ver the thornes, but the thornes the fruit. It is not said
 there were no thornes, because of some hopeful be-
 ginnings of fruit, but contrarily, no fruit because of
 the

Mar. 4. 7.
 Math. 13. 7.

the thornes thriving, and encreasing. Were it not absurd to reason thus, what though there be many poisonous herbs in the pot? yet there are some good ones, and so the porridge may be good. Nay, if among many good herbes, there were but one poysonous in the pot, a man might say truely, *death is in the pot*, yea, that there were no good herb in it; because the poyson of the one hath taken away all the goodnesse of the other. So in truth where there is but any one sin nourished and fostered, all other our graces are not onely *blemished*, but abolished, they are no graces. But most of all is this deceit dangerous in the true children of God: when they shall the rather presume in some things to sinne, because they are the children of God, members of *Christ*, and so cannot bee severed from him, and because they are beautified with so many excellent graces, which they thinke will easily obtaine pardon for some small defects. Thus were the servants in the primitive Church deceived, when upon occasion of their calling they shooke off the yoke, and because they were Gods sonnes, would no longer be mens slaves. And thus would the Devill have deceived Christ, when he would have had him presumed upon his priviledge of being the sonne of God, and thereupon have cast himselfe downe from the pinnacle of the Temple, *Matth. 4. 6*. This deceit is so much the more lamentable, in that these considerations ought rather to be bridles to restraine us from sinning, and spurres to prick us on to further grace, and obedience. For the more honour God hath given us, the greater care should we have to maintaine

12. B.

tainc it, according to that of Paul: *walke worthy of that high calling.* Should such a man as I, saith Nehemiah, goe into the Temple to live? Againc, hast thou some graces, some good things in thee? O then disgrace them not with sinne, but make them as gracefull as thou canst, by adding unto them what is wanting, that so there may be a sweet proportion, and comely conveniency in the spiritual body of grace. For as it were an absurd speech to say, I have all other parts of my body seemely, and comely, legges, hands, eyes, lippes, cheekes; therefore it matters not for my deformed and mishapen nose; no body can see this blemish among so many ornaments; yes they will see it, and marke it so much the rather, and the deformity of thy nose is made more conspicuous by the conformity of thy other members: so also, alike absurd is it to perswade our selves, that because of some ornaments in our soules, the many monstrous enormities thereof will be winked at. Is any woman so foolish as to thinke, because her face is very faire, and beautifull, therefore she may speck and spot it here and there with mire and dirt? or because her clothes shine and glister, therefore she may staine them? Whereas the fairer the face, and the garment, the greater is the disgrace of the spot, and staine. So also would any man bee so senselesse, as to think thus, because I have a good sute, good stockings, cloake, and band; therefore I may well enough put on an old dusty, worne, and torne hat. No; this will disgrace all the rest of his furniture; and it would bee nothing so great a sore in the eyes of the beholders, if his doublet & hose were tattered

tattered, his shooes musty, his stockings broken, &c.

The eighth deceit is, when we presume the rather to sinne, because we think to make amends for it afterward by some good deeds, as prayer, confession, almes, &c. The covetous man sees a prey, some rich booty, whereby he may benefit himselfe much, in the injury and oppression of his neighbour. Yea, but his conscience tels him, oppression is sinne, how then may he doe it? His deceitfull heart suggesteth, that if afterward hee bee a little more bountifull in giving of almes, hee shall make an abundant recompence for his sinne, and so bids him stick no longer at the matter. In this one particular, *Austin* both propoundeth, and discovereth this deceit very notably. *The extortioner*, saith he, *saith thus unto me, I am not like the rich man in the Gospel, I feast the poore, I send sustenance to the prisoners, I cloath the naked, I entertaine the strangers.* To whom he answereth. *Thou thinkest thou givest.* Doe not take away, "and thou hast given. He rejoyceth to whom thou "hast given: but he weepeth from whom thou hast "taken away. Which of these two thinkest thou "will God heare? Thou sayst to him to whom thou "hast given, be thankful for that thou hast received: "but on the other side the other man saith, I mourn "for that thou hast taken away. God, he sayes to "thee, foole, I bade thee give, but not of other folks "goods. Know thou foole, who of thy spoiles & rapines givest almes, that when thou spoilest a Christian, and robbest him, thou robbest Christ himselfe. And if they shall be sent to hell that did not "cloath Christ (that is, a Christian) when naked,

p

" what

VIII. Deceit,
Hope of making amends
afterward.

De verb. Apost.
ser. 21. tom. 10.
Dicit mihi raptor
rerum alienarum, &c.
Agapas facit,
vinclis in carcere, &c.
Dare te putas:
tollere noli, &
dedisti.

*Parce damnis
meis.*

1 Sam. 11. 15.

Prov. 7. 14.

Eccle. 3. 4.

“ what place shall they have in hell that made him
 “ naked when he was cloathed? Here happily thou
 “ wilt say, thou strippest a Pagan, and cloathest a
 “ Christian : Even here will Christ answer thee,
 “ oh spare to damnifie mee, For when thou who art
 “ a Christian doest thus oppresse a Pagan, thou kee-
 “ pest him from becoming a Christian. If thou
 “ hast then of thine own, give ; if not, better for thee
 “ to gratifie none, then to grate upon any. So far *Au-*
gustin, excellently shewing the grossness of this deceit,
 that *we may rob Peter, if afterward we will pay Paul*
therewith. This kinde of deceit seemeth to have car-
 ried *Saul* to that his disobedience, in retaining the
 fattest of the *Amalekites* flocks. He thought belike
 the staine thereof would easily bee washed out with
 the blood of his sacrifice, whereof he speaks so
 much afterward to *Samuel*, *The people took it to offer*
to the Lord thy God, in Gilgal. And so the whoorish
 woman thinks the like water will purge away all the
 filthinesse of her lust: *I have peace offerings* (saith she,
 encouraging her selfe and her youth in their sinnes)
at home, and I have payed my vowes. This seemes also
 to have bin the deceit of the Pharisees, as some read
 that, *Luke 11. 41. Tee give almes* (namely of goods
 gotten by rapine & pillage) *and then all will be clean*,
 the blot of your injustice you think is sufficiently
 washed away. A horrible thing, to think that God
 will thus be corrupted, and made to wink at our sin:
 No, *He that offereth to the Lord of the goods of the poor,*
is as he that sacrificeth to the Sonne before the Father.

But here is a double deceit. 1. That we can satis-
 fie for our sins by any of our works. 2. That there-
 fore

fore wee may boldly sinne. For first, say that thou couldest satisfie God for the wrong which thy sinne doth to him, maist thou therefore lawfully offer wrong and violence to him? Wouldest thou think thy neighbour might lawfully steale from thee, if after he would make some restitution? or break thy head, if after he would give thee a plaister? But then it is not so, that any works of obedience can satisfie for thy former disobedience. If thou were bound to a man in two severall bonds for two severall debts, and having forfeited one, shouldst afterward pay the other, wouldest thou be so foolish as to think that by paying this later, thou hadst sufficiently discharged the former? If a servant, having loytered all one week, should painfully labour all the next, would his Master yet endure him pleading the last weeks diligence, as a sufficient recompence of the formers negligence? No, For it was his duty to labour both weeks: So the obedience thou performest to God is a debt due to him; thou canst not pay one debt with another. If a Chapman, having gone long in the Merchants books, should at length pay for that he took last, had he therefore satisfied for all that was taken before? And yet this is the popish deceit, not of the Papists only, but of many of our selves also; (for naturally there is much of the popish leaven in us) to think that if after we have sinned, we be for a while a little more carefull than ordinary, of prayer, confession, reading, hearing, and such like exercises, then all is well againe: But *Solomon* tells us, that the sacrifice of the wicked is abomination to the Lord: And therefore the exercises

IX. Deceit,
Preterence of
ensuing good.

*Nemo ita per-
plenus tenetur
inter duo vitia,
quin ob exitus
pateat absq. 3.*

of godlinesse performed by such as wallow in sinne without repentance, cannot pacifie his wrath.

The *ninth* deceit is, when we perswade our selves to the committing of some sinne, upon repentance, either of the consequence of some great good, which otherwise cannot be had; or the prevention of some greater evill, which otherwise cannot bee avoided. Hence that deceitfull rule, *of two evils choose the least*. Lot was caught in this snare, when hee would have redeemed the greater sinne of the *Sodomites* against his guests, with the lesse against his daughters; when he would have prevented *Sodomie*, by permission of adultery. So *Herad* having sworn to gratifie the request of that dancing Mision, for the avoyding of the Sands, rushes upon the Rock; preventing *perjury*, as he thought, by *spurt her*. But the truth is, a man is never so incompassed betwixt two evils, but he may finde an outgoing without a third. Now as concerning the hope of some good that may ensue; here *Lots* daughters were caught, as well as their father in the former: For when they fell into that foule abomination of incest, in all likelihood this was that which prevailed with them, a hope they had that by this meanes, in their Fathers posterity, the Church of God (otherwise in their opinion neere an end) should be upheld, and preserved. And was not here a goodly colour, to commend incest unto them, the preservation of the Church from ruine? But had not *Abraham* as good a colour for to have spared *Isaac*, contrary to Gods commandement? even the same that they had, the preservati-

on

on, and saluation of all the Elect, which he might feare would haue beene buried in *Isaacks* ashes, of whom hee knew the Messiah must come. And indeed, if *Abraham* had not had a sound heart indeed, here had beene fit place for this deceit. The Leapers were thus deceiued, when, contrary to Christs Commandement, they divulged the Miracle of their healing: Their reason was to declare Christs glory, and their owne thankfulness. But they should haue learned, that as when God commands things otherwise forbidden, then they are no sins; as in *Abrahams* case: so when hee forbiddeth things otherwise commanded, then they are no parts of obedience, whatsoeuer plausible perswasions wee may frame to our selues. *Saul* also was thus deceiued, when for the better ouerthrowing of the Philistines, he forbade the people to eat any thing till the evening. So *Rebecca*, when for gaining a blessing, she taught her sonne how to lie. *Austen* makes mention of some that iustified the reading of the immodest, and lasciuious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the polishing of the speech. That which is good is precious indeed, and according to *Salomons* rule, wee are to buy it, but yet not to our disaduantage; with the losse onely of worse things, not of better things then that wee buy. Wee must not buy eloquence, and good words so dearely, as with the losse of a good conscience: we must not redeeme our little finger with the losse of our eyes. For as excellently *Austen*, Good words are not more easily deare by those

1. Sam. 14. 24.

Confess. 1. 16.

Hinc verba
discantur, hinc
eloquentia, &c.

Prou. 23. 23.

*Non omnino per
hanc turpitudi-
nem verba ista
commodius dis-
cuntur, sed per
hoc verba turpi-
tudo hac confi-
dentius perpe-
tratur.*

*filthy writings : but filthinesse is more confidently pra-
ctised by reason of those words.* Whatsoever good it
is we may thinke to come vnto be sinning, it is no-
thing to that hurt wee doe to our owne soules in sin-
ning. It were madnesse to loose a thousand Pound,
to gaine a hundred : much more to loose it for no-
thing, missing of that hoped for hundred. So it is
here in this deceit. In not sinning, when wee are
tempted, there is an vnspokeable good : now when
we sinne vpon hope of some great good, first wee
loose the good of abstaining from sinne, of keeping
our selues pure from that defilement.

This wee wittingly loose : Now that great good
wee thinke to winne by this losse, is in comparison
with this, but as a dramme to a talent. This were
had enough one would thinke : Yet here is not all.
For besides the losse wee purposely put our selues
vnto, we loose also that we hoped to gaine by this
losse, both the talent and the dramme too. As *Saul*,
when by this wicked execration, and cruell prohi-
bition of food to the people, he thought to haue fur-
thered the victory against the *Philistines*, indeed
he hindred it, as *Iona than* obserued : For if the peo-
ple had not bene out of heart for want of food,
they might farre more valiantly haue pursued their
aduersaries. And so it fareth with vs, as with the
Dogge in the Fable, that letting fall the flesh that
was in his mouth, to catch at the shadow thereof,
lost both that hee had, and that hee thought to haue
had, both substance and shadow too. For indeed,
that good which wee procure by sinning, is rather
a shadow of good, then any true good. When wee
doe

doe euill that good may come thereof, though the thing it selfe be good, yet to vs it is not good. Our sinne in procuring it, hath altered the nature of it. If this were well thought of by some, they would not so deceiue themselves, as they doe, in vsing base shifts, and indirect, and vnhoneft courses, for the enriching of their estate, vpon pretence of doing good to the Church, whereto they say they shall thus bee enabled. I tell such, that the good which thus they doe to the Church, in them is no good, but turned into sinne. For as in *Iob* it is said, that wee may not *lie* for God, so neither may wee oppress, defraud or doe any other euill, either for God or the Church of God. He knowes how to prouide for his Church without thee. He will not be honoured with the price of a dogge, and a whore. He needs not thy *vertues*. much lesse thy sinnes, either for his owne glory, or his Churches. Neuer feare, that either of these will fall downe, though they seeme neuer so much to shake, vnlesse thou (as once *Moses* his hand to saue the Arke) put vnder the prop of thy sinne. But against this deceit for euer remember that golden rule of the Apostle, *We may not doe euill, (no not the least) that good (though the greatest) may come thereof.*

Iob. 13. 7.

Deut. 32. 16.

Rom. 3. 8.

The *tenth* Deceit is, when wee therefore presume to goe on in our sinnes, because our meaning is, if wee may belecue our hearts, to continue also in the practice of godlinesse, as it were parting stakes betwixt God and the Deuill. If our hearts should perswade vs so to intrall our selues to sinne, as wholly to renounce Gods service, and shake off his

X. Deceit, vsing of our purpose still to continue godly.

yoake, this would not so easily bee granted. But now when they beare vs in hand, that still wee shall continue Gods seruants, notwithstanding our seruice performed to sinne, wee quickly apprehend this, and thinke this will bee fine, if we can both please God, and our owne naughtie hearts too. This was *Salomons* deceit, in his first declination, when he began ouer-much to harken to the enchantments of pleasures; that for all his pleasures, hee would still continue his former exercise of piety. But when once he had gone thus farre, to admit of such companions with God, in the seruice of his heart, they could not long endure Gods partnership, nor yet God theirs, and so *Salomon* at length gaue ouer the seruice of God, and serued Idols. Neuer then let vs think that wee can ioine together things so insociable, godlinesse and wickednesse. It is a hard matter to exercise two fenerall Trades, much more two such contrary trades, as these two. Neuer let vs bee so grosse, as to thinke wee can reconcile things altogether irreconcilable, *God* and *Sathan*: ye cannot serue two contrarie Masters, *God* and *Mammon*, *God* and *Bacchus*, *God* and *Venus*. The *Mammonist* flattereth himselte in his worldlinesse, because hee purposeth still to continue his zeale and forwardnesse in Religion. But this is impossible. For how can such a worthy Princeesse as *Grace*, endure such rogues for her bed-fellows, to lodge with her in our hearts, as are Couetousnesse, Voluptuousnesse, &c. No, *Grace* must haue all, or none. If any sinner haue but a part, it must haue all. Loe then a notable craft. If you will let such and such guests in to haue some

roome

roome, they will not bee any vnquiet neighbours : Grace shall enioy her roome still. But when once they are got in, Grace is so annoyed, that shee is faine to depart presently. And so all falls to their share.

The *eleuenth* Deceit is, when wee flesh and confirme our selues in our sinnes, because of some humane Lawes which may seeme to fauour them, Though yet indeed, they onely *tolerate* them, and not *allow* them. Thus the common Vsurer deceiueth himselfe ; why, the Law allowes eight in the hundred : yea, but the Law onely stints, and limits it to eight in the hundred, and so farre giues way to it, for the preuenting of a greater mischiefe. But this will not be enough to excuse the Vsurer in the *Court of Conscience*. Thus the *Jewes* deceived themselues in the matter of their *Polygamy* in hauing many wiues, and in their diuorces for euery trifle. They thought *Moses* law had allowed them in these sinnes. Whereas our Saviour sheweth, *Moses* onely gave a toleration, because of the hardnesse of their hearts. So in the matter of maintenance for the Minister, many, though rich & able, yet refuse to giue any thing, because they haue not those things, the riches whereof the law requires for this purpose. Yet the law of God is plaine, *Let him that is taught make him that teacheth him partaker of all his goods*. And againe, in the Cities which the other Tribes must giue the Leuites, God would haue this proportion to be kept; such Tribes as had more Cities in their inheritance, should part with more : such as had lesse, with fewer. By the equitie of which proportion, those that are richer are bound

XI. Deceit,
from humane
law on our side.

Math. 19. 28.

Cal 6.6;
Numb. 35. 8.

bound to giue more to the Ministrie, then the poorer. And yet, if this colour of humane Law will serue the turne, they may giue lesse. For the poorer may haue Tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our abilitie, whether our estate be in matters titheable, or not, that matters not with God, we should maintaine the Ministerie.

XII Deceit,
from our moderation in
sinning.

The *twelfth* Deceit is, when therefore wee flatter our selues in our sinne, and thinke wee may will enough doe it, as long as we keepe a moderation in sinning, and doe not lash out so farre as others doe. Thus many thinke they need not sticke to ride vpon the Sabbath, though for trifling, triuiall causes, so they stay an houre by the way to heare a Sermon, & doe not wholly spend it in traouelling, as some doe. Thus many beare themselues out in their hard and vniust dealing with the poore, because they vse not all that crueltie they might, and that others doe; because they onely clip off the *wood*, and not the *living flesh*: it may bee they take but halfe the forfeiture of a band; it may be they restore halfe of the worth of the pledge, when it is forfeited. So theeues thinke, if they leaue some mony in the traouellers purse: and let him scape with his life, which was in their hands, they are so farre from being to be accused for their stealing, that rather they are to bee commended for their mercie, and moderation in stealing. Thus *Dauid* though he followed his lust in lying with *Bathsheba*, yet he would not lie with her, but being purified, according to the Law: And lying with her so, his deceitfull heart made him thinke hee might the more

2. Sam. II. 4.

more safely doe it. But this deceit is not hard to bee discovered. Doth *David* indeed make conscience of *Ceremoniall*, and yet none of *Morall* puritie? Doth the Theefe make conscience of leauing one tweluepence in the Travellers purse, and none of taking many hundreds out of it? So in the remitting of halfe the forfeiture, I aske of thee, whether the same reason that makes thee giue one halfe, should not presse thee to giue the other also, thou hauing no more right before God to keepe the one part then the other?

The *thirteenth* Deceit, is in wresting the Scripture to make it serue our turne. And if once our deceitfull hearts can finde the least colour for our sinnes there, then runne wee away with it, and take liberty to sinne boldly. It shall not bee amisse to see this in some particulars.

I For libertie in sinning, prophane ones alleadge that of *Salomon*; *Be not iust ouer-much*. So a man may be too forward, and precise. And againe, *bee not wicked ouer-much*. So then a man may be wicked moderately.

Answ. The former words are not to be vnderstood of true righteousness, as though there could be too much there, but a devised righteousness of our owne, without the Word of God. Such as is that of the Papists in whipping themselves. Therefore *Salomon* addes in the same place: *Neither bee too wise*. Make not thy selfe wiser then God, in prescribing to thy selfe a stricter righteousness, then his word imposeth vpon thee. What then? is this to cry downe the practice of true pietie, & mortification commanded

XIII. Deceit, wresting the Scripture to be for vs.

Object
Eccles. 7. 18. 18
explained.

Answ.

Rom. 6. 12.

ded in the word? As for the latter words, of not being too wicked, they doe not giue vs leaue to bee wicked in any sort, though neuer so little, no more then the Apostle, saying, *Let not sinne raigne*, doth thereby giue liberty to vs, that sinne may be tolerated, so it raigne nor, or then hee doth, when hee sayes, *Let not the Sunne goe downe vpon your wrath*, thereby giue libertie to bee angry till the Sunne bee set. But as there the meaning is, that if it be so, that wee cannot wholly bee free from rash anger (which were to be wished) yet we should not nourish it, but labour with all speed to quench it: so also here, that if it bee so wee cannot altogether bee free from the taint of wickednesse, yet that wee should keepe our selues from lashing out into the excesse thereof, as the common sort doe: no further are the words to be stretched.

Prov. 14. 16.

2. For continuing impenitently in their sins they alleadge that of *Salomon*, *the iust man falleth seuen times a day, and riseth againe*. Which is to be vnderstood of his falling into *affliction*, and not into *sinne*. So likewtse they vrge that of *Ezechiel*, *At what time soeuer a sinner repents*, &c. But they forget that of *S. Austen*, *He which giueth pardon to the repenter, doth not alwayes giue repentance to the sinner*.

Eccles. 3. 4.
expounded.

3. For mixt dancing of men and women, that of *Salomon*, *There is a time to dance*. Answ. *Salomon* speakes not of such things as we ought to do, or may doe, by the *Commandement* or *permission* of God, but of such things, as fall out, and come to passe by the *providence* and decree of God. *There is an appointed time*, namely, in Gods eternall decree, for euery thing
namely

namely the falls out, every, either crosse, or pleasing accident; for otherwise there is no such time, wherein we are bound to throw away that we have, so as we are to keep and get it.

4 For usury, that in the parable, *Why didst thou not put it forth to the exchangers, that I might have mine owne with vantage?* Answ. Grant that this be spoken in allusion to the practise of common and cruell usurers, yet the Scripture doth no more allow of the common trade of usury by borrowing a similitude of them, than of injustice in the parable of the thievish steward; or of theft, in saying, Christ shall come *as a thiefe in the night*, or of the Heathen Olympic games, in comparing the practise of Christianity, to those races; or of dancing in that parabolical speech, *we have piped, and ye have not danced*; or of charmes and incantations, in likening the wicked to the *deafe Adder*, which heareth not the voyce of the *Incantation*.

5 For fornication, that it is indifferent, the words of the counsell, *Acts 15*, joyning fornication, and consorting it with things indifferent, viz. *blood and things strangled*.

Answ. The reason of that conjunction was the generall account, that those times made of fornication, not the counsels own opinion.

6 For defiling, at the least the outward man with idolatry. Naamans petition, *God be mercifull unto me when I come into the house of Rimmon*, with the Prophets answer, *Goe in peace*. Answ. The words in the originall, as some learned have observed, may be read thus, *God be mercifull unto me, for I have gone into*

Mat. 25. 27.

Luke 16. 1.
1 Thes. 5. 2.
1 Cor. 9. 24.

Matth 11. 17.

2 Kin. 5. 18.
interpreted.

into the house of Rimmon, so that Naman now purposing wholly to cleave to the true God, craves pardon for that which he had done; no leave, for that he was to doe. The word is used in the same manner in the inscription of two Psalmes together: In the 51 Psalm. *A Psalm of David, after the Prophet Nathan came to him*: For he did not make the Psalm, till after he had been with him. So in 52. Psalm. *A Psalm of David, after that Daeg came, and shewed Saul, &c.* And Psalm 54. *After the Ziphims came.*

Mat. 20. 15.

7 For a lawlesse liberty to deale with our own things as we list, that in the Parable, *May I not do with mine owne as I list?* *Ans.* It is Gods speech, and his peculiar priviledge, not thine, who hast nothing simply thine owne.

1 Cor. 9. 20.
opened.

8 For temporizing and framing of our selves to all companies, that of the Apostle, *Vnto the Jewes, I became as a Jew, &c.* *Ans.* The Apostle became as a Jew to the Jewes, and as a Gentile to the Gentiles, not in conforming himselfe to any of their impieties, for he never sacrificed to the Gentile Gods, to make himselfe as one without the Law, to them that were without the Law; but, 1. in the use of things indifferent, 2. in a mercifull compassion towards them. tenderly caring in his bowels over their soules; not in a crafty counterfeiting of their fashions: He becommeth as a sick-man to the sick, not that feigneth himself to be sick of the same disease, but that ministrerth unto him, and with a bemoaning minde, thinketh what he would be glad others should do to him being sick, and does the same to his brother. Divers such like wringings of Scripture might bee

Compassione misericordiae, non simulatione salutarie fit. n. tanquam aeger qui ministrat aegroto, non cum se febres habere mentitur, sed cum animo condolentis, &c.
Aug. in 1. pist.

instan.

instantced in. But these are enough to give us a lay of the deceitfulnesse of our hearts in this kind.

The last deceit is, the inventing of invasions, how to elude such arguments, whether from the Scripture, or from sound reason, as make against our sin. To shew this in some particulars.

1 When we pluck and pinch the long haire of Ruffians with that pregnant Text, *It is a shame for a man to weare long haire*; Nature it selfe teacheth it. Answer is made, that it is only to be understood of such haire that is as long as womens: But as it is said of the *Pharisees*, that their *Phylacteries* were broad, but the *expositions* of the Law narrow; so it may bee said of these men, their haire is long, but their *exposition* of this Scripture is short; whiles they restraine the word, which signifieth to nourish the haire at large, onely to such a kinde of nourishing as women use, that, let it grow down to their feet. Homer using the Apostles word, calls the *Gracians*, nourishers of their haire; who yet I hope did not weare their haire so long as women, that they were faine to binde it up. Thus instead of clipping their haire, they clip the Scripture.

2 The like shift is that which is used to decline the stroke of *Deut. 22.* against *Stage players* where the man that putteth on womans apparel is said to be an *abomination to the Lord*: A fearfull thunder-bolt: But lo a thicket, which some of *Adams* sonnes have found to hide themselves from this thundering voice of the Lord; and that is a corrupting glosse, which interprets it of such only, that weare womens apparel *ordinarily*, and *daily*, so as woman use to doe.

Yea

XIV. Deceit,
Eluding the
Scriptures
against us.

1 Cor. 11. 14.

Κομᾶν.

Deut. 22. 5.

Jillboob.

1 Sam. 17.

Yea, but the word is to *put on*, and it cannot be denied but players put it on when they act womens parts: And the same word is used of *Dauids* putting on *Sauls* armour, who yet put it off againe presently.

3. And lastly, not to exceed in multitude of examples, when the negligence of Pastors is checked with that expresse commandement, *feed the flock*; that is, saith the deceitfull heart, either by thy selfe or by another: And yet Christ biddeth *Peter* if hee love him, and as he loves him, to feed his sheep. Look then how thou art to love Christ, so thou art to feed his sheep: If thou thinkest it enough to love Christ by a deputy, then maist thou also safely think it enough to feed his sheep by a deputy.

It might be shewed in many other things besides, how full of subtile and sophisticall wit our hearts are in coyning of distinctions, and devising shifts to restraine *hatreds*, as they call them; that is, the commandements that make against them: But the question is: whether these distinctions will goe for current, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sinne can there be, in never putting on of womens apparell, in wearing our haire in the ordinary shortnesse, in feeding the flock in our own persons. But the other matters are doubtfull & questionable. Take heed therefore, lest on thy death-bed, thou make this doubt: O what if that were not the meaning of that place, *feed the flock*, that is, either by thy selfe, or by thy substitute? How if Christ meant only feeding by ourselves, in our own persons?

Odio restringere,
favores ampliare.

sons? How then? Who seeth not, that when death commeth, then all our quirks of wit, whereby we soothed our selves in our sinnes, vanish away as smoke: Venture not then to lean upon such broken staves, which will surely faile thee in thy greatest need.



CHAP. XVII.

Seven deceits of the heart in perswading to the omission of good.

HAVING spoken of the deceits of our hearts in perswading to the *commission of evil*, it remaineth that we proceed to their deceits in perswading to the *omission* of that which is *Good*. And they are specially *seven*.

The *first* is, when as before the soule and ugly face of sinne was painted with the faire colours of vertue and holinesse: so here, contrarily, the beautiful face of vertue is all to bee-flurred and smeared with the black foot of those vices, which seem to have some affinity with it. Thus conscience of sin is traduced as precise nicenesse and needlesse scrupulositie; obedience to Gods Lawes is thought the basest bondage, *Psalm 2*. Just severity heares ill, under the name of mercilesse cruelty, zeale is censured for hypocrisie, rashnesse, madnesse, Patience for stupidity, and cowardize, Humility for basenesse of

Q

minde

2 To omit good where the

1 Deceit, disfiguring of vertue with sins deformities

3 Kings 9. 11.

Math. 26, 8.

Esay 7. 12.

mind : wisdom for craft. And so are many excellent graces and works discredited with us, and wee brought out of love, and liking with them. *Judas* disgraced the just and honourable liberality of *Mary*, in breaking the box of ointment on our Saviour, as too profuse & riotous a wast. The *Jewes* taxed *Iohns* severer gravity as *diabolicall*, and *Christs* gentler affability as *hypocriticall* and favouring of licentiousness. *Ahaz* counted trusting on God to bee tempting of him : And the *Papists* slander Marriage, as an unclean and fleshly work. Herein vertue fares much like her followers, who never could bee free from those aspersions, & imputations, which of all others they least deserved. But, as the wicked, to bring the godly into hatred, have alwayes raised up slanderous reports of them, that they are thus and thus, (as of the Christians of the Primitive Church, that they were enemies to the Emperours, practisers of uncleanness in their meetings &c.) when in deed they are nothing lesse ; so do our hearts craftily misinforme us of vertue, and at once they of the *Hugonites*, tell us terrible things of it, to bring us quite out of conceit with it.

II. Deceit, to bring from a little to nothing,

The second is, when our hearts would only obtaine thus much of us, to remit but a little of our forwardnesse and zeale, as in the strict observation of the Sabbath and other such like duties. For by this meanes, as in committing of sinne the deceit of our hearts was, to bring us from a *little* to *much* ; so here from a *little* to *nothing* at all ; that by little and little degenerating, at the length we might be quite stript and emptied of all goodnesse. A fearfull

Revel. 2. 4, 5.

example whereof the Church of *Ephesus* yeeldeth, whose little abatement of the fervour of her first love, made way to the removall of her golden Candlestick, and so to the bringing in of that fearefull and hatefull darknes wherein her former so glorious and shining a light was wholly extinguished. Our wisdom therefore in standing out against our owne hearts, and the Divell, with whom they conspire, must be like to that of *Moses* in standing out against *Pharaoh*, not to yeeld so much as a hoof; If we doe, our case in the end will be the same with them, that yeeld all at once, and at the first dash wholly fall away. It matters not greatly to Sathan, in the spirituall shipwrack, whether the ship bee suddenly cast away by some violent tempest, or be drowned by degrees, the water getting in by little and little at some little hole. Lingring consumptions bring death as well as the violent burning fevers. *Hee that is carelesse in his businesse*, saith *Solomon*, *is brother to the waster*, and will surely come to poverty in the end. This is true also spiritually: If once we begin to slack of our care and watchfulnesse, and beginne to grow cold and carelesse, and to carry our selves remissely in Religion, we shal quickly come into the same case with them that waste and havock all conscience at once. Since therefore this is the Divells craft, and our own hearts together, not to set upon our whole treasure and store at once, but here a snatch, and there a snatch, till by little and little, they have exhausted us, like *Nabuchadnezzar* in the spoile of the Temple, first taking away one part of the furniture, than another: It stands us in hand to hold

Prov. 18. 9.

Dan. 12.

compared

with

Ier. 26. 19. 29.

confess. 10. 31.
Quoties nar.
antes inania
primo quasi to-
leramus ne of-
fendamus infir-
mos, deinde pau-
latim libenter
advertisimus.

III Deceit,
severing of the
pleasure of
godlines, from
the trouble.

Psal. 73. 13.

Hom. 14. ad pop.
Ambrosius in Rom.

fast our owne, and not to let goe the least parcell thereof. For if once a breach be made in upon us, and but some little taken away, wee cannot but be weakened thereby, and so lie open to further danger. How often saith *Ambrosius* bearing at first but tolerated "those which sell idolatry, lest wee should offend "the weak; afterwards by little and little have we "come willingly to listen unto them. If once we become luke-warme, wee are so much the fierer to become cold, and then to fricke. If we suffer zeale to coole, quickly wee shall come to rest in the outward performance of religious exercises, without any sense of the quickning life and power of godlines in them, and at length we shal proceed on, from this dead senselesnesse, to open prophannesse, and contempt of all godnesse. Withstand then the first beginnings of declining.

The third is, when the pleasure, comfort, and reward of godlines is severed from the toyle, trouble and affliction, that waites upon it. As, contrarily in sinne, our hearts cunningly abstract the paine from the pleasure. This deceit sometimes prevails with the godly, as with *David* when considering the present afflictions of the godly, he cries out, *I have washed my hands in innocency in vaine*. But more commonly with the men of this world, when they hear that hard saying, *If any man will live godly, hee must suffer persecution, and if any man will be my disciple, he must forsake all, father, mother, lands living, & life it self*. But here *Chrysostome* gives us an excellent rule that when in any good thing to be done for Gods cause, there seemes to be lesse, we should not only look

look to the losse, but to the gaine also, inclosed in this losse. Art thou to give almes, and doth the expence of money trouble thee? Consider also the return and encrease of that which thou expendest. Hast thou lost any thing in thy outward estate? Give thanks to God; and consider not the griefe which thy losse, but the joy and comfort which thy thanksgiving affordeth thee. Art thou reviled, and reproched? Beare it with a good spirit, and thou hast more cause to glory in thy *patience*, than to grieve in thy *reproach*. We see the Husbandman considers not the sowing in teares, but his harvest, his reaping in joy: The Fisherman looks not to the casting in of the Net, but to the draught; nor the Merchant to his Sea-voyage, but to the return of his merchandize: so must we not so much look to our losses, crosses, afflictions, as it were the showring and lowring seed-time, but to our reaping-time, our harvest, the coming of our Saviour, the blast of the trumpet, the exceeding glory prepared for us. With *Moses* we must look to the recompence of reward; and the eternal waight of the *crown*, must waigh down with us the light and momentany waight of the *croffe*: And as in sinne we should have a fore, not seeing only, but feeling also of the paines, when seeing onely tickling pleasures presents it selfe: so in obedience of the pleasure when nothing shewes it selfe to the outward eye, but paine & trouble. If thus we can do, and truly conjoyn those things which our cunning hearts fraudulently sunder, the *crown of thorns*, and the *crown of glory*, *Golgatha* and *Calvary*, co-suffering and co-reigning with *Christ*; then shal we account the

Heb. II.

rebuik of Christ a matter of encouragement; yea, a greater attractive unto godlinesse, than all the treasures of Egypt. For the lesse our reward is here with men, the greater may we assure our selves shall it bee hereafter with God. For if a cruell man have so much good nature, as to see the paines which others have taken for him, to be recompenced: think we that the God of mercy can suffer them to go unrewarded of him, that have suffered so much for him?

Yea, but in present thou saist thou seest and seelest nothing but paines, punishments, troubles, and tribulations. First, this is not so: Much comfort, and sweetnesse of delight is there in the very act of obedience, in regard of the peace and joy of conscience; as contrarily much torture, and terror in the very act of sinning: for here, even in laughing, the heart is sorrowfull, as in the way of obedience, even in mourning the heart is light and chearefull. In which regard, though there were no heaven, nor future reward of glory, yet the godly life, withall the troubles thereof, were to be preferred before the sinfull, with all its pleasures; onely because of the sweet quiet and contentment of an unguiltie conscience: whereas the wicked have a tormenter within, a self-condemning conscience; the mud and mire of which raging Sea, troubleth and distempereth the pleasures of sin, which yet, if untroubled, should last but for a season, having a most miserable successeur to follow, endlesse and remedlesse sorrow. So quickly in sinne doth the pleasure fade and vanish, leaving behind it perpetuall paine; whereas in obedience, contrarily, the paine is tran-

transient, the pleasure eternally permanent.

Now that in obedience, first thou hearest and feelest of the worst, and the better is reserved for the time to come; this ought the rather to hearten thee thereunto; as being an argument that there is no deceit which here thou needest to feare. For where deceit is meant, there the best things, that may tickle and tempt us, are shewed, the worst are concealed till afterward: As for example, those that steale away children, doe not tell them of rods and stripes, but of plummets, apples, cakes, babies, hobbie-horses, and such like knacks, that use to please children; And then having thus caught them, the poore children afterward feelee much woe and miserie: so in catching of birds and fishes, their daily food that they delight in, is shewed them, the snare, the hook they feelee afterward: And thus do our hearts, as we shewed, deceive us, in perswading us to sinne, by objecting to our senses the pleasurable delights therof, not telling us of the *after-claps*. But now in obedience, the word of God first tels us of the *grief*, then of the *glory*, first of the *labour*, then of the *reward*; first of the *teares*, than of the wiping *handkercher*; first of the *race*, than of the *garland*; first of the *fight*, then of the *kingdome*. Is not this plain dealing, to let us know the worst before hand? Doth not God herein deale as a Father with his childe? And will a Father cozen and circumvent his own childe? No. And yet first, in his childhood, he tels him of the severe School-master, of the swindging rods, of the hard feruler, and of such like terrible things: Afterward, when he comes to age, he tels him of his in-

*Chrys. hom. 16.
ad pop. Ant.*

heritance, and passeth it over to him. Lo, then what a strange deceit this is, for our hearts to make us believe that to be an argument of Gods deceiving us. which is so cleare an evidence of his faithfulness. If now wee were told only of pleasures and delights, wee might suspect deceit, and feare there would be none in the end: But now hearing nothing but of the Crosse, of Gall and Wormwood, wee may the more perswadedly assure our selves, that the Wine and Honey will come, and that beginning with the dolefull darknesse of the night, we shall end in the joyfull light of the day. Where joy hath the beginning, there feare of griefe makes our joy grievous; where griefe, there hope of joy makes our griefe joyfull.

IV. Deceit,
remembrance
of the good
we have done.

The *fourth* is, from the remembrance of that good which we have already done: Whereupon we fallily inferre that wee may now sit down, and rest us a while, as having done enough for our parts. This seemes to have been *Iehues* deceit: Hee thought it enough hee had destroyed *Ahab* his posteritie, and Idols: He thought this a great matter; and therefore that the doing of this might well excuse him, for the not destroying of *Iereboams* Calves: But *Paul* had done farre more, and yet forgot that which was past, and still pressed towards the Mark, notwithstanding hee had so happily combated with his corruption, that he could say, *I am crucified to the world, and the world to me*, yet hee still continued beating down his body: So *Timothy*, though a rare man for mortification, yet continued still in the use of such severe abstinence, that *Paul* was faine to stay him, and bid him

Phil. 3.

Gal. 6.

1 Cor. 9.

him drink no longer water. But mark here the deceit of our hearts in turning the *spurre* into a bridle: For there cannot be a more forcible enticement to proceeding on in grace, than from our own beginnings, and former practice: All lost; if we give over before the race bee fully run out. Wherefore S. Paul perswades *Philemon* to shew mercy to *Onesimus*, by reason of his former practice of that grace towards others; for having said, *We have great joy & consolation in thy love: For by thee, brother, the Saints bowels are refreshed*; hee inferreth presently this: *Wherefore I beseech thee for my sonne Onesimus*: Refresh thou his bowels, as thou hast done others of the Saints: Still hold out in the exercise of this grace, that thou mayst receive a full reward. In like manner he reasoneth with the Corinthians, *As yee have abounded in love and knowledge, &c. so see yee abound in this grace* (of Liberality) *also*. We contrarily, think our abundance in some graces may dispense with our defects in other. But as in the Parable of the lost sheep, the shepherd leaveth the sheep he hath, and seeketh out that he wants; so should we here, in our thoughts, at least, leave those graces thou hast; doe not so stand thinking of them, that thou shouldest neglect that which thou hast not. In the parts of our bodies, none so foolish as to reason, no matter for the want of mine eye, because I have eares, nose, &c. No souldier so senselesse, as to say, no matter for a head-peece, because I have a breast-plate: In the furnishing of our houses if one only ornament be wanting we doe not think the want made up in the rest which we have, but contrarily, that

Phil. 8.9.
expounded.

2 Cor. 8.7.
cleared.

τὸς ἐγγύς ὄν-
τας τῶν βρα-
χείων διεγείρου-
σι μᾶλλον.
*Chrys. hom. 9. ad
pop. Ant.*

V. Deceit,
comparison
with inferiours.
Luke 18. 11.

that we ought so much the rather to provide that which is wanting, because of those we have. In running of races, the people hallow and shout not to the hindermost, but to the formost, that are neereſt the Gole: The like heartening should we give to our selves, the nearer wee approach to the end of the Christian race.

The fifth is, from comparing our selves with others that are worse, as the Pharisee compared himselfe with the Publican: Hence we gather, that as long as we have others farre behinde us, we need not so bestirre us. This deceit is like that of the Drapers, that commend a Karsey by laying it to a Rug. Well, in other things, we doe not so deceive our selves. A man of some competencie in his outward estate, if he see a begger that hath nothing, will not thereupon conclude that he is rich enough, and need seek for no more: No, but if there be but one richer man than himselfe, he is an eye-fore; As long as he sees him, he thinks himselfe poore. So the runner in a race, hastens his pace by looking to those before, not slackens it by looking back to those behind: So should we rather cast our eyes upon those that are of greater eminency in grace than our selves, and then hang down our heads, and cover our faces in shame to see what *nothing* wee are, and then put to the spur to this dull jade, our naughty flesh, that we may make more haſt in our journey.

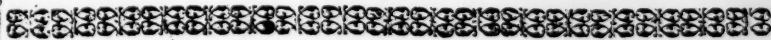
VI. Deceit,
Pretence of a-
voyding evill.

The sixth is, when we abstaine from good, under pretence of avoiding evill; which answers to that deceit in the former kind of doing evill for the procuring of good. This is the deceit of the Papists, in

not

not suffering the Scriptures to bee read of the common people, because of the hurt that may come of it. *Austen* makes mention of some, that neglected the meanes of knowledge, because *knowledge puffeth up*; and so would be *ignorant*, that they might be humble, & want knowledge, that they might want *pride*: So the Philosopher plucked out his eyes to avoide the danger of uncleannes. But we must learn, never either to feare *good*, though it may seeme never so hurtfull, nor to embrace *evill*, though never so *profitable*. Hurtfull good is more profitable, than profitable evill.

In Psal. 130. *Sed rursus sunt quidam homines, qui cum audierint quia humiles esse debent, demittunt se, nihil volunt discere, putantes quia si aliqui didicerunt, & superbiunt, & in solo latere remanent.*



CHAP. XVIII.

Of another deceit in the same kinde.

Here remaineth yet one deceit more in this kind, for which, it being something more large, wee have reserved this Chapter. And that is the inventing of false reasons to detain our selves from performance of duty: For even in such duties, whereto wee have bound our selves by vow, we will yet goe about to slip the collar, and to untie the knot; which *Solomon* intimateth in that Proverb: *It is a snare after the vow to inquire*, namely, colourable reason to elude our vow: Much more then will our deceitfull hearts doe the like for those duties, whereto we are tied by Gods Commandements: For if they have sleights to loose a double knot, both of a commandement and vow too; much more then a single knot

VII. Deceit, invention of false reasons of shifts.

Pro. 20. 25. explained.

knot of a commandement alone. To exemplifie this in some particulars, Many, when called to the Supper of the Lord, pretend their want of preparation and unfitnessse, by reason they are not in charity with their brethren. A notable deceit ! For why do they not upon the same grounds refuse to pray also, because love and unitie are as well required here, as in the Sacrament ; yea, a sincere profession of it, *forgive us, as we forgive? &c.* When, in the publike reformation of Religion, under *Ezekiah* there was some backwardnesse in the Priests and Levites, and they haply, with the sluggard, were ready to hold the hand in the bosome, and to cry, A Lyon is in the way : This innovation will be dangerous ; wee dare not be seene in it : *Ezekiah* (as after him *Aurelius Paulus*, Consul, when no body else durst, himselfe ran in with a hatchet into the Temple of *Serapis* he demolishing whereof the Senate had decreed) began first himselfe, and awakerth those sluggards with these words : *O be not deceived my Sonnes, God hath chosen you, &c.* As if he should say, I know your hearts are cunning and deceitfull enough to suggest false reasons, to discourage you, but harken not unto them : doe your duty. So also in the maintenance of the Ministry because of the many vaine shifts which men have for their base and illiberall dealing with us, saying ; We live idly, and doe nothing but speak a few words, &c. Therefore *S. Paul* having exhorted the *Galathians* to this duty, to take away all their wittie excuses, addes, *Be not deceived, God is not mocked* : Thereby shewing, that as in divers other things, the deceitfulnesse of our hearts shewes

2 Chron 29. 11.

Gal. 6. 6.

shewes it selfe, so in this, namely, the forging of idle reasons to satisfie & bear out themselves in the neglect of duties commanded by the word of God. And as the deceit is in the people, in denying the Minister his dues, so also in the Minister in denying the people theirs, the due namely of spiritual inspection and instruction. For here some pretend, that for a while they with-draw themselves, that they might follow their studies in the Vniversitie, and so be the better fitted for their charge. When yet *Timothy* for the Churches behoofe, forsook *Pauls* company, his deare Master, with whom hee had abode still, neglecting the Church, hee wanted not this pretence, that hee did it to furnish himselfe with greater store of knowledge; For *Paul* might have been instead of many Vniversities to him. So in the matter of patience, this is an usuall shift to excuse the want of it: Oh, if I had deserved it, I could have borne it: Whereas *Peter* shewes, that wee ought so much the rather to be patient, when the evill wee suffer is undeserved, because then patience is most prayse-worthy, when it is most provoked: And injuries doe more provoke patience, than deserts. Besides that, in undeserved evils, we have the conscience of our owne innocence, to comfort us in the griefe, which the smart of the evill bringeth. All which comfort is wanting, when the evil is deserved. And lastly, in the duty of liberality, how witty and crafty do men shew themselves, in devising reasons to save their purses? As that they have charges of their owne, they know not what need they may come to themselves, and divers such like. And hence

2 Cor. 3. 2.

it is the Greek word, which the Apostle setteth out Liberality by, signifieth *Simplicitie*, in opposition to that crafty and witty wiliness that is in the Covetous, to defend themselves from the danger, as they think, of Liberality.

1. Shift, from
not doing
evill.

Math. 3. 10.

Math. 25. 30.

Math. 25. 42.

But to omit these particular instances, which are infinite; there are five more generall and common shifts which men use, to avoyd the practise of godlinesse.

1. Of those whose religion and divinity is wholly *negative*: Who think it enough they doe no hurt, and that it greatly matters not for doing good, so they doe no evill. But these must remember, that *every tree that bringeth not forth good fruit* (for all it brings forth no bad) *shall bee cut downe for the fire.* That the servant, that doth not employ, & encrease his talent (for all he returns it safe and sound to his Master) *shall be bound hand and foot, and cast into utter darknesse.* That many who never plucked either meat from Christs mouth, or apparrell from his back, nor with the wicked persecutors imprisoned him, and made him sick, shall yet be condemned, for that they gave him no meat being hungry, no apparrell being naked, nor visited him in his imprisonment and sicknesse. That they themselves would not like of the like excuse in their idle & negligent servants, neither would they think it a sufficient plea for them to say, we have not set your house on fire, or plotted with theeves against you, &c. Besides that, these deceive themselves in thinking they can abstaine from evill, in doing no good: Whereas in Christs account, not to gather, is to scatter

scatter; not to doe good, when we ought, is to doe hurt; not to save life, when we may, is to destroy it. And therefore, being challenged by the *Pbarisees* for curing a sick man on the Sabbath, his defence was, *Whether is it better to doe good or evill on the Sabbath, to save life or to kill?* And so in *Solemons* account, he that helpes not his brother in his need, is a despi- ser, a hater, and so a murtherer of him.

Second *shift* is of delayers, and procrastinators, who say the time is not yet come for them to be so grave, and godly. Hereafter they will repent, and reforme their wayes. So said the *Iewes* for the building of the material temple, *The time is not yet come;* and the like do many of us say, for the building of the spirituall temple of Christ in our hearts; deceitfully we, as well as they: for the season of repentance is not the time to come, but the very instant wherein we live. Behold now the accepted time: behold now the day of salvation: To day, whilst it is called to day, harden not your hearts: For wee are certaine of this only, and not of any more, because our life is not in our owne hands, but in Gods, who in a moment can take it away. But say that, as once *Ezekia*, thou hadst a lease of thy life for some certaine space of yeares, yet still the deceit would be the same; for though thy life may co-ntinue longer, yet how know'st thou that Gods call also will stil continue? or if t'hat doe, whether he will give thee his grace to answer unto it, who hast already so contemptuously rejected it? Assure thy selfe, hee that will bee fit for God to day, will be lesse fit to morrow. For herein specially is the deceitfulnesse of sinne to bee seen, that

Mark. 3. 4.
Pro. 14. 20, 21.

2. Shift, from purposes for the time to come.

Hag. 1. 2.
to wry

Isay. 49. 2.
2 Cor. 6. 2.
Heb. 3. 15.

Heb. 3. 13.

that stil the longer it continueth with us, the greater strength, and interest it getteth in us; and so as the Apostle shewes it hardens our hearts, and more disables us for good duties than before. Know it then for a truth, that when the deceitfull heart thus procrastinates the practise of goodnesse, and puts it off to the time to come, by that time thou wilt bee so rooted and settled in thy sinnes, through long custome and continuance, that thou shalt scarce bee capable so much as of the motion of the spirit unto repentance. Such a fore-skinne will bee growne over thine heart, so thick and brawny, that hardly will the most powerfull motions pierce through it. Doe we not see how easily the crookednesse of a young twig may be corrected? Let it alone till it be grown a confirmed tree, it is inflexible. Alas, how many have there been, who deceiving themselves with an opinion of a repenting hereafter, as thinking the present time when God called them unseasonable; afterward, seeing their error, and how they had let slip the season, have howled with *Esau*, and have then cried out, they could not repent because the season was now past, it was now too late? What a cunning trick of thine is this, O thou deceitful hart! when thou shouldst do good, to say, It is too soon, that time is not yet come, hereafter I will do it: And yet when this thy hereafter is come, then to say, now it is too late, the time is past? let us not then be thus deluded, suffering the time of grace to overpasse us to our destruction. Behold thy spirituall enemies are in a redinesse for thee, they have their naked swords drawn, and already stab thee, And is

it now a time for thee to talke of deferring thy preparation for them? If thou come not out & harnessse thy selfe for the battle in all the hast, thou wilt be utterly overthrowne, before thy *hereafter* be come. Why shouldest thou deale with Christ like the Devils, who cryed against him comming to dispossesse them, *why art thou come to torment us before our time?* For so many account the practise of Godlinesse a torment. Why shouldest thou doe worse with God, then thou oughtest to doe with thy neighbour? *Say not to thy neighbour, goe and come againe to morrow, and I will give thee, if now thou have it.* I cannot say indeed, that when God to day calls for thy repentance, thou hast it of thy selfe then to give it him: Yet this I may say, say not to God, Come againe to morrow and thou shalt have my repentance; when to morrow thou shalt be lesse able to give it than to day. O that thou couldest be wise to know the time of thy visitation & to apprehend the occasions, and gracious opportunities of thy good, while they are offered; to observe the time of the spirits moving in thy heart, as once those sick men did of the Angels moving in the poole of *Bethesda*, and with like violence to take it for thy soules health, as they did that for their bodies. If with the Church in the Canticles, when Christ knocketh at the door of thy heart, thou rise not up in all the hast to let him in, he will be gon; and with her, thou mayst seeke him long enough in great woe and grieve, as once *Ioseph & Mary* did bodily, ere thou art like to find him. Heare what Christ himselfe saith, *Behold, I stand at the doore and knock. if any man heare my voyce, and open, I will come in, else*

Prov. 3. 26.

Revel. 3. 30.

*Soles occidere
& redire pos-
sunt, &c.*

not. Thou seest the Marriners and Water-men, because they have not the winde & tide at command, take the benefit of it while it serves: The good husband in the world, how greedily doth he apprehend the occasion of a good penniworth, and takes the advantage of the market? O that we could be as wise spiritually, and take our penniworth of the Gospel while it lasteth, and while it is yet day ply our work before the twelfth houre be gone, and that fearfull night overtake us, wherein none can work. O that *in this our day*, as Christ with teares wished for Jerusalem, we could know the things belonging to our peace! Let us not deceive our selves in thinking, because we are young, we have therefore time enough before us, we need not make such hast: Alas, it is but a day, a short day, all the time that we have; O that in this thy *day*, saith Christ; And then after it comes an eternall night. Other dayes, though they have their nights, yet those nights end, and day comes againe: But after this day is once gone, there never comes a new day, to work the work of the Lord in againe: O but the day of the Gospel among us hath been, and so still is like to be, a long day: Well, be it so, but then the day of thy life may be short enough, and then the other is thine no longer than thou livest. When thou art dead, what good will the Gospel doe thee then? Yea, but then the day of my life may be a long day; For I am young and healthy. Well, grant thee that too, yet the day of the Gospel, and the grace of God may be out before the day of thy life: And then what good will thy life do thee? One of these two may easily be, that if the day

day of the Gospel be long, the day of thy life should be short; or if the day of thy life be long, yet the day of the Gospell should be short. See then how dangerous and deceitfull delayes are. *Seek the Lord therefore while he may be found, lest otherwise thou be like those that Christ speaks of, who shall seek to enter, and shall not be able; and Solomon, that shall seek the Lord early, and shall not find him. And all because they bated knowledge, and did not choose the fear of the Lord: they would none of my counsell, I called, and they refused, I stretched out my hand, and none would regard.* The season then of seeking God is when he seeks us, and invites us to come unto him, when hee calls and stretches out his hand, as hee doth now in the ministry of the word: If now thou stoppest thine eare, through this deceit of answering hereafter, thou art wondrous wide: As now *thou art deafe*, so hereafter *God will bee dumb*. Hereafter there shall be nothing for thee to answer unto, no voice of God to obey, save that, *Goe ye cursed*. Gods spirit shall not alwayes strive with thee: Thou hast refused the good counsell of the Lord, and resisted his spirit in the word; Thou maist sit long enough ere the like grace be offered thee againe: the time may come that thou maist desire to see one of the daies of the Gospel, which now thou seest, and shalt not see it, when as Christ said of himselfe to the Jewes, thou maist seek the powerfull ministry, and shall not find it, because thou wouldest not be found by it, when it sought thee.

3 Shift is from extraordinary occasions, as in those in the parable; who invited to the supper, excused

R 2

them-

Luke 13.
Prov. 1.28, 29.

Verse 23.

Gen. 6.

Luke 17.22.
Iohn 7.34.

3 Shift, Speciall occasion.
Luke 14.18.

Verse 16.
expounded.

Heb. 12. 2.
cleared

themselves with the buying of farms, oxen, &c. But this is meere deceit : The true cause indeede, why they would not come, was because their farms and oxen had bought them. Their affections had inthralled and sold themselves to the world. And therefore our Saviour, presently after the Parable ended, addeth these words, *He that hateth not his father, mother, wife, children, yea and his own life,* much more his farme, his oxen *cannot bee my Disciple,* It was not then the farme, the oxen, but the inordinate affection to those things, that they loved them more than they did Christ, that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed pressing our soules downe, but not in themselves ; All the weight they have in this kind, they receive it from our owne corruption. Which the Apostle sheweth, joyning these two things together, *Casting away every thing that presseth downe,* that is, the things of this life, *and sinne, that so easily incompasseth us.* It is this latter that makes the former burdensome to us. Therefore they instead of saying, *I have bought a farme, I have married a wife,* should rather have said, *I have sold my selfe to the inordinate love of my farme, and I have married my selfe to the foolish and carnall love of my wife, as well as to my wife.* Some cases indeed there are, wherein that rule of our Saviour hath place, *I will have mercy and not Sacrifice :* And then the occasion hindring the duty, is of greater consequence than the duty omitted : And the neglect of that occasion would have left a deeper wound in our consciences than of the duty. As in *Hannah,*

if

if for the going to the sacrifice at *Shilo*, shee had neglected to shew mercy to her poore infant in giving it suck. But here many deceive themselves, to make every entertainment of a friend, every gossiping or marriage-dinner, or some such like occasion, to be a sufficient cause to juttle out the service of God. And this was *Marthaes* deceit, rebuked severely by our Saviour: Notwithstanding the meeting of friends in *Zacharies* house; the circumcision of the childe on the eighth day was not neglected. The Israelites were but in an unsettled tumultuary estate in the wilderness, and yet for all that, they did not post off the duty of thanksgiving, till they were peaceably possessed of *Canaan*: And for all their often removes in the wilderness, and the uncertainty of them, yet they seeme to be challenged by the Lord, for the neglect of circumcision.

Fourth *shift* is that which is rise in the mouthes of the prophane, that it is vaine and bootles to take any paines in godlinesse: For if they be ordained to destruction, it will nothing advantage them; they shall lose all their labour; if to salvation, though they live never so wickedly, it shall nothing prejudice, or disadvantage them; They must needs come to their appointed end: But these must know that it is impossible, either for a reprobate to live godly, or an elect alwayes to live lewdly and loosely: For the same God that ordaines the end, ordaines the meanes. Those whom he hath ordained to salvation, hee hath also ordained to good works, that they should walk therein. Why then wilt thou deceive thy selfe in this case, more than in the matters of this

R 3

life?

Luke 1. 58, 59.

4 Shift. Predestination.

Eph. 20.

life? for there thou wilt not reason: God hath appointed how long I shall live, therefore I will eat no meat, because Gods decree must needs stand, whether I eat or fast: Here thou wilt have the wit to answer; God indeed hath ordained how long I shall live; but withall he hath ordained that the time I shall live, I shall live by the use of meanes. Much more shouldest thou use this answer in this case. For thou knowest not but God may miraculously maintaine thy temporall life without meanes: but thou maist assure thy selfe, God will never work such a miracle, as to bring a sinfull irrepentant soule into heaven.

§ Shift,
Difficultie of
godlinesse.

Pro. 24. 7.

*Nolle in causa
est; Non posse
pretenditur.
Sen. Ep. 116.*

The fifth *shift* is, of those that complaine of the difficulty of the practise of godlinesse, how painfull it is to our flesh, how impossible to be attained, and so by this meanes discourage themselves from making towards the heavenly, as once those spies did the Israelites, from the earthly Canaan. Thus the foole puts off the study of knowledge, pretending the impossibility of reaching unto it: As *Solomon* implies, when he sayes, as it were mockingly imitating of him, *wisedames* (in the plurall number) *are too high for a foole*. O, there are so many and sundry things to be learned, how can I comprehend them all? But here the truth is, that want of *will* is the true cause, though want of *skill* and *power* be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuse to pay any thing, because they cannot pay all. So these upon pretence of their inability to do all required, will not endeavour to doe any thing at all. *Dauids* practise

practise was clean contrary : For hee proposing to himselfe that perfection of obedience required in the Law, farre above the reach of any man : *Thou hast commanded thy precepts to bee kept very much ;* namely, with all our hearts , soules,&c. doth not thereupon give over his desire, and endeavour of obedience, but rather provokes and enkindles it thereby ; For thereupon he inferres presently, *O that my wayes were so directed, that I might keep thy statutes.* Here to deliver our selves from this deceit, we must remember that God accepts *affecting* for *effecting*, *willing*, for *working*, *desires*, for *deeds*, *purposes*, for *performances*, *peace*, for *pounds*, and unto such as do their endeavour, hath promised his grace , enabling them every day to do more and more. Which grace when once we have, then shall we see how false it is which our hearts tell us , concerning the paine and tediousnesse of godlinesse. For then we shall feel Christs *yoke to be easie and sweet*, and *his commandments will not be burdensome unto us*. Nay, it is sinne, that is so painfull ; Gods works are farre more easie, then are the Devils : For whether think we is the easier burthen to carry, malice and envie in our hearts, or the love of God , and our neighbour ? To retain the memory of injuries is troublesome , and vexes the mind, but what trouble or paine is it to let ones anger goe, not to speak evill, not to reproach or slander our neighbour ? not to swear ? to aske good things of God that giveth them readily ? It is troublesome to the minde to carke and care , and take thought ; but to rest on God by faith, how sweet and easie is it to the heart ? It is a slander then against god-

Psal. 119. 35.

Matth. 11. 29,
1 Iohn 5.
Chrys. Hom 8.
ad pop. Antioch.
τοια ὁδὸν ὁρ-
γῶν ἀφ' ἑσ-
δὸν μὲν
ὕβρις μνησκα-
κεῖν.

linesse to say it is so full of paine and trouble. And of the deceitfulnesse of the hearr, in perswading so much.

CHAP. XIX.

*Of the deceit of the heart in that which it promisetb
to us.*

3In promising.

1, To our selves
1 Pleasure in
finne.

Rom. 6. 11.

12.26
Pro. Mary:



WE are now to proceed on to the third head
of deceitfulnesse, which is in *promising*:

And that is either to *our selves*, or to *God*.

To our selves we deceitfully promise many things.

1 Pleasure, profit, and the sweetnesse of both in sinne, but in the end in stead hereof (so faithfull are our hearts of their words) we finde nothing but gall, and wormwood, shame in the world, confusion and horreur in our own consciences. Whence that question; *What fruit have ye in those things, whereof ye are now ashamed?* As if he should have said; Your hearts promised you much fruit of pleasure and contentment in sinne: Alas where is it? ye find now nothing but shame. So true is that of *Solomon*: The righteous is more excellent than his neighbour; but the way of the wicked deceives them. They think themselves farre better than the righteous: and so they were indeed, if they could finde that felicitie in their wicked waies which their deceitfull hearts promise; but this they do not: Their way deceives them, as hee shewes in the next verse, *The deceitfull man* (though

(though when he went about to steale his Venison promised much mirth and cheere to himself, yet he comes short of his reckoning) *he shall not so much as roste that he took in the hunting.* In covetousnesse, what happinesse doth the heart promise it selfe in gaine, though never so unlawfull, and unrighteous? But how deceitfully, many examples can witnesse. What got *Ananias* and *Saphirah*, by reserving to themselves sacrilegiously the Churches goods; but a shamefull and ignominious death? No more did *Balaam*, when hope of gaine, and the large promises of the King made him blindly and boldly rush upon the Angels sword; Whence the Scripture useth that phrase of the *Deceit of Balaams wages.* What got *Gehezai* by taking up that good morsell, as he thought, which his Master so unwisely in his conceit, let goe beside his lips? nothing but a leprosie. Did not *Achans* Eabylonish garment bring the stones about his eares? and *Iudas* thirce pieces of silver the halter about his neck? Excellently *Solomon*, *The bread of deceit seemes pleasant to a man, but afterward his mouth is filled with gravell.* There are some meats, which are very pleasant in the mouth, & it is delightfull to hold, and roule them there, but after once they are swallowed down, with the fish, we feele the hook sticking in our jawes; being in the stomack they make us wondrous sick, so that we cannot be well till the stomack have disgorged it selfe. This is the similitude wherby *Zophar* in *Iob* doth most elegantly represent unto us the deceitfulnesse of that pleasure, the covetous promise themselves in the gain of unrighteousnesse. *Wickednesse was sweet in her mouth,*
and

Iude 11.

Iob 20. 12. 13.
14. 15. explained.

Gen. 3. 22.

Pro Thesaurio
Carbones.

Rom. 7. 11.

Ephes 4. 22.

Prov. 23. 3.

and he hid it under his tongue, and kept it close in his mouth; rolling is about, as a piece of Sugar. But what? was it so sweet in his belly too? No, *his meat in his bowels was turned, it became the gall of Aspes in the middest of him: He hath devoured substance, and he shall vomit it; God shall draw it out of his belly:* And thus in the Gospel are pleasures well called *thornes*, not only for choaking the word, but also for pricking and wounding the conscience with true sorrow, instead of that false and flattering delight which wee expected. As it is thus in covetousnesse, so in ambition, and all other sinnes. Did not *Adam* and *Eve* promise unto themselves in the eating of the forbidden tree, the glory of the God-head? For what else meaneth that bitter scoffe, and salt sarcasme of the Lord, *Behold, man is become like one of us?* But what was the issue? *Moses* tels us: *Then were their eyes opened, and they saw their nakednes;* they saw how they were mocked; how for the Mines of gold they had met with cole-pits, nay, for heaven, with hell; for a throne of glory, with the dunghill of ignominy. In his regard the Apostle saith, that *sinne deceived him*, because of this deceitfull promise of his heart, concerning sinne: And for the same reason he calleth the lusts of the flesh, the *deceivable* lusts of old *Adam*: in the same sense that *Solomon* calls the Rulers meat, a *deceivable* meat: Because we promise such great matters of joy and delight to our selves in our sinnes, the contrary whereof afterward our owr wofull experience teacheth us: For sinne imbraces us indeed, but it is like the Serpent; together with the imbrace it mortally stings us. Believe wee not then

then these enchanting songs and faire promises: We shall smart for our credulitie afterward. Sinne that lay quiet before, like a sleeping dog, will afterward awake, and flye in our throats, and of a friendly perswader, it will turn a most vehement accuser. The promised pleasure shall vanish with the very act of the sinne, and then comes the sting of the guilt. After the sin is throughly done, shall we perceive the hainousnesse thereof.

II. We deceitfully promise to our selves the enjoyment of many outward blessings, which yet wee never get. Thus *Saul* promised himselfe victory over *David*, being shut up in *Keilah*: *The Lord*, saith hee, *hath delivered him into my hand*. So also did the *Jebusites* triumph against *David*, as though they had been sure enough for ever being overcome by him. This deceit we may see in the craking of *Goliath*, and *Senacharib*, who had in their presuming hope, got the victory of their adversaries before the conflict, and so putting on the harnessse, gloried as those that put it off: And we may easily discerne it in our selves, who too too easily believing such things as we desire should come to passe, doe often make our selves sure of them, when yet in the end we come short of them. Herein deceiving our selves, as the Devill would have deceived our Saviour: *All these things will I give thee*, saith he, which yet were not in his power to give: No more are any of the least of these things in our hands, which we so confidently assure to our selves. And therefore to this deceit, oppose we *Solomons* counsel, *Boast not of to morrow, for thou knowest not what a day may bring forth*. Many things

*Quos Egyptum
Phylas vocant. In hoc
amplectuntur
ut strangulent.
Sen. Epi. 52.
Perfecto demum
scelere, ejus
magnitudo
intelligitur.
Tacit.*

2 Enjoyment
of outward
things.

1 Sam. 23. 7.

2 Sam. 5. 6.

Deut. 18, 30.

3 Happinesse;
in injoyment.Psal. 4. 2.
expounded.

Iob 6.

things fall out betwixt the cup and the lip, inso-
much that oftentimes, wee enjoy not those things
which even almost we have in our hands.

III, Our hearts deceive us in promising I know
not what contentment and happinesse in the fruiti-
on of these outward blessings, when yet the event
answereth not our expectation. O, saith the deceit-
full heart of man, if I might have this or that which
I desire, so much living, such or such an office, or
preferment, how comfortable and solatious a life
should I lead? well, when he hath his wish, it fareth
with him almost, as with the Israelites in their
quailles; He findeth more vanity & vexation of spirit
in the presence, than he did before in the want of this
his so much desired good. Hence also that phrase of
the *deceitfulnesse of riches*, because they doe not per-
forme that which our hearts promise us concerning
them. In the same regard worldly honours are cal-
led *lies*, by David, *O ye sons of men, how long will ye fol-
low after lies?* The lie indeed is in our own false hearts.
We make them lyars, in that we promise such great
matters to ourselves of them. Whereas in the end the
leaning-staffe, becomes a *knocking-cudgel*; & the prop
to sustaine us, like the *Egyptian reed*, proves a *prick*
to pierce and paine us, and as *Iob* complains of his
friends, all these matters which we thought would
have been unempriable fountaines of comfort, *de-
ceive us like a brook*, whose waters faile in the som-
mer, when we have greatest use of them. Thus *Eve*
promised her selfe great matters in *Cain*, and he was
the man obtained as a speciall blessing of the Lord,
and his brother was called *Habel*, Vanity, as being no
body

body in regard of him. But afterward this her sonne, on whom she so much doted, proved a very thorne in her side, and prick in her eye. So concerning *Elkanah*, it is noted that hee loved *Hannah* more than his other wife, promising no doubt greater matter of comfort to himselfe in her, than in the other. But what followed? *He loved her, saith the prophet, and the Lord made her barren.* Mark the conjunction of his loving her, and Gods making of her barren. So shall it bee in all such earthly creatures, whereunto we cleave inordinately, falsely promising joy to our selves in their use: God in his just judgement shall make them barren, so that they shall not yeeld us a quarter of that comfort, or benefit, which we expected. The rich foole he promised himselfe a little heaven in his riches: *Soule, take thine ease, &c.* But alas how soone did God *disease* him? *O foole this night shall they take away thy soule,* and then where is thine ease? The reason of this deceit is, for that we, in our expectation of these outward things, before they come, apprehend only the good, and the sweet, abstracted from the sower, the pleasure divided from the paine: but, in the fruition, wee feeble both, yea more of the sower than of the sweet. And hence it comes to passe, that nothing pleaseth us so well in the *fruition*, as in the *expectation*. Nay, nothing almost which pleases us when hoped for, but does more displease us when had. Nothing I meane of these *temporals*, whereof now we speak. For as for *eternals*, they are more loved of us, when *possessed*, then when *desired*. For it is impossible for any man to imagine, or conceive of a greater happinesse than that

1 Sam. 1. 5.

If any would rather have, (And) in this place to be a rationall particle, shewing that he therefore loved his wife because of her crosse in barrennesse. craving his pitty; I strive not.

Luk. 12, 19, 20.

*Nihil a quæ-
depris & con-
cupi Gentilis
gratum.
Plin.*

*Quæ mereri
optavimus, ubi
meruerimus ab-
dicamus. Amb.*

4 Freedom
from judge-
ment, & hope
of heaven in
sinne.

that which they have in themselves, that so having them he should begin to despise them, finding lesse than he looked for before he had them. Nay, our opinion doth not so much run over in conceiving of temporals, as it comes short in the apprehension of eternals.

III. Our hearts deceive us in promising unto us both freedom from Gods judgement in sinne, and the fruition of his mercies in the neglect of obedience: In the one, cunningly separating the end from the meanes, hell, damnation, judgement from sinne; and in the other, the *meanes* from the *end*, holinesse, righteousness, from salvation; telling us, we may enjoy the end without the means, glory without grace, a plentiful harvest without seed sown. As the *Devill* would have deceived our Saviour, promising him safe descent from the Temple, without going downe by the staires: so here would our hearts deceive us, promising a sure ascent up into heaven, without going up by the staires of the works of obedience. A fearefull thing it is to see men go on boldly in their sins, and yet as boldly to promise heaven to themselves. O foolish sot! who hath thus bewitched thee, to think that after thou hast begun and continued in sinne, thou shalt end in glory; that after thou hast lived many yeers here in this world, and done nothing, but shamefully dishonoured that God which made thee, with thy filthy beastly life, full of all impurity, that yet in the end God wil honor thee with the glory of his Saints? *Be not deceived, saith Paul, Neither fornicators, nor Idolaters, nor adulterers, nor wantons.*

wantons, nor buggerers, &c. shall inherit the kingdom of God.

And S. Peter tels us, that God hath called us unto glory and vertue; To glory, as the end; to vertue as the way leading us thereunto. Never then look for glory, but in the way of vertue: God hath chained these two faster together than that they should be severed; so also hath hee sinne and shame: And yet how many are there, like that man that *Moses* speaks of, who when hee heares the curses of the Law read, yet blesteth himselfe in his heart, saying, *I shall have peace, although I walk according to the stubborneffe of my heart*? When the ministers of the word threaten in the name of God, his judgements against sinne; are there not, who say in their hearts, Tush, these are but scar-crowes, God means no such matter, this is but a policie to keep men in awe? These are such as the Prophet saies have made a covenant with hell, and death, and the rest of Gods judgements. How could a covenant, will some say, be made with hell? Truly, true covenant can there be none; but only the deceitfull heart of man perswades it selfe of a covenant, & so beares us in hand that we shall bee past-by untouched, whatsoever scourges come. We may see an example of this in *Eve*, who rehearsing Gods Commandement and threatning to the serpent, began to mince it with a peradventure; *Lest peradventure yee die*; when God absolutely and resolutely had said, *In dying yee shall die*. So they in *Jeremy*, wicked and impenitent wretches, yet flatter themselves in hope of mercy, *It may be the Lord will do according to all his wondrous works*.
God

2 Pet. 1.3.

Deut. 29.19.

Esay 28.15,

See Iunius in
Gen. 3.3.

Ier. 21.2.

God threatned *Ahab* to root out his house: yet he promised himselfe the establishment of his house: And thereupon so followed the work of generation, that hee left seventy sonnes behind him. *2 Kings* 10. 1.

5 Continu-
ance of prof-
perity.
Obad. 3.

V. Our hearts deceive us in promising a settled and immovable continuance of our outward prosperity. This was *Edoms* deceit, to whom the Prophet thus speaketh: *The pride of thine heart hath deceived thee: Thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, who shall bring me down to the ground?* This deceit was in her that said, *I sit as a Queen, and shall feele no sorrows.* Yea, the godly themselves are subject to this delusion; as *David*, when in his prosperity hee said hee should never bee moved; and *Iob* when in his flourishing estate he said, *I shall die in my nest, and multiply my dayes as the sands.* No marvell then if the foole say to himselfe, *Thou hast goods laid up for many yeares.*

Psal. 30. 6.

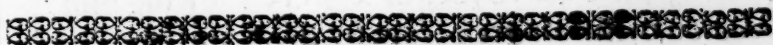
Iob 29. 18

6 Successe up-
on insufficient
ground.
Iud. 17. 13.

VI. We falsly promise to our selves good successe upon weak and insufficient grounds. As *Micah*, Now I know, saith he, *the Lord will be good unto me, Why Micah? because I have a Levite to my Priest:* yea, but God did not allow of such roving lep-land Levites: neither were private houses the place, where God would have the Levites employed, but the Tabernacle. Wherin it seemes *Balaam* deceived himselfe, hoping because of his many altars and sacrifices, his desire and purpose of cursing the Israelites would fadge. And this is the deceit of the superstitious, who boldly promise no small matter to themselves upon the carefull performance of their superstitious devo-
tions.

Num 25. 2, 3.

tions: Yea, among our selves, many think if they humble themselves in confession, and can fetch a sigh, or shed a teare in prayer, or if they be something more diligent in outward service of God than ordinary, they shall easily obtain at Gods hands that which they desire.



CHAP. XX.

Of the deceit of the heart in that which it promiseth to God.

Hus wee have seene how deceitfull our hearts are in the promises they make to *our selves*: it remaineth to see the like deceitfulness in the promises they make to *God*.

Now the heart is deceitfull in promising to God, either the duties of repentance, and reformation in *generall*, or any speciall duty in *speciall*.

1 For *particular duties*, how often do we purpose and secretly, yea, otherwise more solemnly promise to God the performance of this or that, when yet, in the end we doe nothing lesse, by reason of the unsoundnesse and unsetlednesse of our deceiveable hearts? *Solomon* insinuates, that in his time there were some, that after by vow they had bound themselves to the Lord for the performance of service, did yet afterward goe about to enquire for reasons, how to be discharged of the vow. *Jacob* promised and solemnly vowed to the Lord, that being

S

blessed

1 To God.

1 Duties particular, and that either simply.

Pro. 20. 25.
Eccles. 5. 5.

Gen. 35. 1.

Judg. 1.

Psal. 39. 1. 2. 3.

Scr. de 4. feria.

blessed in his journey, and safely returned home againe, he would build an Altar in *Bethel*, & pay tithes. Nevertheless, for all this, *Jacob* after his return could sit still, and find no leysure to pay his vow, till God came and plucked him by the eare, both by the afflictions sent upon him in himselfe, & his children, and also by his own voyce, as it were shewing him the reason of his danger before by *Esin*, and now by the people of that Country, of *Dinahs* ravishment, and his sonnes barbarous murther; *Arise, go up to Bethel, and build there an altar*, according to thy vow. How often doe the best purpose with themselves to shew some prooffe of their spirituall grace, in performance of this or that duty; when yet, when it comes to the triall, we are altogether disabled, and shew nothing but weaknesse and corruption, because wee have by our negligence and security grieved the spirit of God? Wherein it fareth with us, as with *Sampson*, who said with himselfe, *I will go out now as at other times, and shake my selfe; but he knew not*, saith the Prophet, *that the spirit of the Lord was departed from him*: And so his heart deceived him. Thus was it with *David*; *I said, I will look to my wayes, that I sin not with my tongue: I will keep my mouth bridled whilest the wicked is in sight*: but presently after he shewes how soone he broke his word: *My heart was hot, the fire kindled, and I spake with my tongue, &c.* *Peters* example is very memorable; How confident was he in protesting and promising concerning his sticking to Christ, to the very death? but yet quickly plucked in his snailes hornes, even at the slight touching of a silly wench. How soone saith *Austen*, didst thou denie

deny him as a dead man, whom before thou confessedst as the living Sonne of God?

To this place belongeth that usuall deceit, whereby wee secretly promise to the Lord the doing of this or that when our present estate shall be changed. Oh! if I were thus and thus, I would doe so and so. *If I were King*, saith *Abolom*, *I would see justice done to every man*. Think we he would have been as good as his word, if ever he had been King? Assuredly none would have been more tyrannicall. If I were a rich man, saith one, O how liberall, how free-hearted would I bee! God haply lets him have *his wish*, but he lets not God have *his promise*. God giveth *riches* to him, but he no *liberality* to God. Nay when he is become rich, hee is more unjust, niggardly scraping, than those of whom he complained before, when he was poore. Thus young men think with themselves when they come to be old, they will not offend in those faults wherein they see age so much over-taken, as frowardnes, morositie, impatiencie, contempt of youth, &c. Vnmarried persons think, when they are once married, they shall live so lovingly, and comfortably, and be quite free from all those faults which they see married folk to offend in. Men without children, if once they might come to have children, O, the duties they would performe, the care of godly education they would have! Private men, If they were in places of government, O, the wonders that they then would do! And in every state and condition, whatsoever want wee see in others, wee dare promise touching our selves a freedome from it, if we were in it. But we

Or on condition of getting this or that.

know not, at least remember nor, that every state hath severall temptations, and burthens, annexed unto it. And how can we know, either how we shall *withstand* the one, or *stand under* the other, till it come to the triall? Nay, rather we should feare the worse of our selves. Behold, now, being poor, I am covetous, when I want that baite of feeling the sweet of gaine, which rich men have: What then should I be, if were I rich, when the danger is greater to have our hearts stollen away by riches encreasing? Behold, now I am a single man, have no body to look to but my selfe, and yet I finde I have enough to doe this well: how then shall I doe when besides my selfe I have a family to over-see? Behold now I am a private man, and have no body but mine own family to govern, and yet I finde my hands full with this: Alas! if I were in publike place of government, how should I bee overcharged? Behold, being but a meane obscure person, I yet find it hard to humble and keep under my proud heart: What should I doe then, if I flourished in worldly glory, and were a great one in Princes Courts? Lo I can hardly stand fast in firme ground? How then can I secure my feet in slippery ground?

2 Generall, of
repentance.

2 In promising to God repentance, and reformation in generall, the case is alike. Men in their afflictions and sicknesse, looking for death, how liberrall are they in their promises? but afterward how basely niggardly are they in their performances? They play childrens play with God, they take away a thing, as soone as they have given it. When *Nebuchadnezzar* besieged *Jerusalem*, then the Jewes made

made a solemne covenant with the Lord, to set free their servants : But no sooner had the King removed his siege, but they retracted, and repealed their vow, and brought back againe their servants into their former bondage. So fareth it with these kinde of men : When God layes siege to them, by sicknes, or some other pinching affliction, then covenants and promises are made, concerning the putting away of our sinne : But no sooner doth God begin to depart, and slake his wrath, but wee return with the dogge to the vomit, and with the Sow to our wallowing in the mire : Like *Pharaoh*, that dimissed the *Israelites*, when death entred within his Palaces, but presently after, in all hast, makes after them, to fetch them back again. Thus was it in that great sweat in the time of King *Edward* : As long (sayes One) as the ferventnesse of the plague lasted, there was crying *peccavi, peccavi*, mercy, good Lord, mercy, mercy : The minilters of Gods word were sought for in every corner, they could not rest, they might not sleep : yee must come to my Lord, yee must come to my Lady; come if ye love God, and if yee love their salvation, tary not: For Gods sake Master Minister (say the sick folks) tell us what we shall doe to avoid Gods wrath ; Take these bags, pay so much to such a man ; for I deceived him : give him so much, for I gat of him by usury : I made a crafty bargaine with such a one, restore him so much, and desire him to forgive me. Divide this bag among the poor, carry this to the Hospitall, pray for mee for Gods sake, Good Lord forgive me, &c. This was the dissimulation of the people for three or

Deut. 5. 29.

Psal. 78. 57.
explained.

four dayes, whiles the execution was, but after when the rage was somewhat swaged, then returned they to their vomit, worse than ever they were. Then that they had before caused to bee restored, and given in almes, they seek to recover by more evill devouring chevisaunses. This deceitfulnesse God noteth in the *Israelites*, who being humbled with the terrors of the Law, promised very largely: *all these things will we do.* But what said God; *O that there were such a heart!* namely, as in this so liberall and frank a promise of obedience they make show of, and at this time think indeed they have. For now wee speak of such a kinde of deceitfulnesse, whereby we deceive our selves as well as others. We are not to think these *Israelites* did grossely dissemble with God: but at that time, being in some distresse, they spake as they thought, and meant to doe. But by reason their hearts were not thoroughly purged, and renewed, it was only a sudden fit for the time, afterwards their hearts returning to their old bias, they were not able to perform that which they promised. This the Scripture would teach, when it saith, *their hearts started aside like a deceitfull bow.* When a man shoots with a deceitfull bow, though hee levell his arrow and his eye directly to the marke, and think with himselfe to hit it, yet indeed the arrow, by reason of his deceitfull bow, goes a clean contrary way. Answerable to this bow is our heart, to the arrow the desires, purposes, and promises, wee conceive, and make in our afflictions. The marke we ayme at is repentance: to the which wee then look with so accurare and attentive an eye.

eye, as though we would repent indeed : And that indeed is our purpose and meaning then ; but our own hearts deceive us. For, because they are not truly renewed, but there is much unsoundnesse still in them: Hence it comes to passe, that these arrowes of our purposes, and promises of repentance never hit the marke, never sort to any good effect, but vanish in the ayre as smoak : *Ahab* did not grossely dissemble in that his humiliation wrought by the Prophets reprehension ; but hee meant in good sadnesse, when he cloathed himselfe in Sack-cloth : Onely his heart still remained unregenerate, and so deceived him. So was it with *Pharaoh* also. One would think that water heated in the fire, were indeed as truly hot as fire it selfe ; But because it is not a naturall heat, but onely externall from the heat of the fire, remove it but a while from the fire, and it returnes againe to his owne Nature, and as the Philosopher observes, becomes colder after the heating than it was before : So it is with these flashings of devotion and holinesse, which were in *Ahab*, *Pharaoh*, and others in like case: They are not kindly, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his judgements. And therefore when that is out, these are gone.

And this is the third part of the hearts deceitfulnesse, namely, its deceitfulnesse in promising. The use of that which hath beene spoken thereof, is :

I To teach us patience, when we are crossed in those things we desired, and wherein we promised great felicity to our selves : For God he saw the

Aristot. meteor.
1. 12.

Vse.

deceitfulnes of our hearts in such promises, and that indeed these things would in the event have proved *serpents*, and *stones*, which wee thought would have been *fishes*, and *bread*; that they would have been very bitter and burthensome unto us, which we fancied as matters of comfort and delight.

Mat.
2 Deceit.

2 To rest contented in that estate wherein we are; For howsoever we promise much of our selves, if our estate should change for the better, as from povertie to riches, from obscuritie to glory, and greatnesse in the world, and presume of our own strength, not to be touched with those infirmities that usually attend such estates; yet we have learned how deceitfull our hearts be herein. Have wee then a liberal and merciful affection in our poverty, let us not be over desirous of a richer condition; For wee know not whether then we shall be of the same minde, yea, or no: And that affection we have to liberality while we are poor is accepted of God for liberality it selfe. Take heed then of this deceit. Thou desirest to be *rich*, that thou mightest be *liberall*; So much thy heart promiseth thee, that thou shouldest be very *liberall*, if thou wert once rich: Lo, thou art *liberall*, before thou art *rich*, in regard of the *affection* and disposition of thy heart; and when thou art *rich*, thou art not so much as liberall in *affection*. Thou dost not only not get that liberality in *action*, which thou promisedst thy selfe in riches; but also thou leest, together with thy poverty, that liberality in *affection* which then thou haddest. O, deceitfull heart, who by promising us more, makest us to have lesse! Desire then rather
to

to keep thy poverty, that thou mayest keep thy liberality; remembring that of *Solomon*, that though *that which a man should specially desire to his goodnesse*, that is, to doe good in works of liberality; yet a *poore man*, that having nothing to give, hath yet a giving affection, *is better than a liar*; that is, as I take it, better than such a rich man, who before he was rich, would brag much what he would doe if hee were rich, and yet being rich, is poorer in liberality than ever hee was; who is therefore in regard of this deceitfulnesse of heart worthily called a *liar* by the Holy Ghost. Be not then, through this deceitfulnesse, moved to the desire of an higher and greater estate. *If there be a willing minde, God accepts man according to that he hath, & not according to that he hath not.* Then againe, consider with thy selfe, what likelihood there is, that thou shouldest doe a greater good, (which belongeth to a higher place) being therein, who canst not doe the lesser good. (which belongeth to a meaner place) wherein now thou art. Thou art a bad poor man: thou wouldest be a worse rich man. Thou art an ill Gentleman: and is there any hope that thou wouldest be a better Noble-man? In poverty and meannesse thou canst not be free from those infirmities whereto that estate is subject; and yet thinkest thou to escape those, whereto Riches and Honour lie open?

3 Never to be over-bold or lavish in promising much of our selves. Doe wee with the most; but speak wee with the least: For our hearts will deceive us. Wee would hardly give our words for a false Knave, that had often deceived us. Why then learne

Pro. 19. 22.
opened,

2 Cor. 8. 12.

Use
3 Deceit.

2 Cor. 7. 14, 16.

Mar. 10. 17, 22.

Ruth 3. 10, 14.

learne wee not the like wisdom here, not to promise any great matters of our selves, since we have such deceiving hearts, as will shame us in the end, if we presume any thing farre on them. It is a shame to us, when others, of whom wee have promised much unto our friends, shall deceive us: Therefore the Apostle, having promised *Titus* no small things concerning the Corinthians, saith he was not *ashamed in that whereof he had boasted of them unto Titus*, because their doings had abundantly justified his sayings. Thereby insinuating, what a shame it would have beene unto him, if the Corinthians had deceived that hope, and confidence which hee had of them. O, then what a foule shame must it needs bee, when our own hearts shall deceive us in that which wee have promised of them to God? Suffer we not then our tongues to run over in this kinde, lest it fare with us, as with that same young man in the Gospel, who came running in all the hast to our Saviour, crying out, *Good Master, what good thing must I doe to get eternall life?* therein secretly promising that hee would bee willing to doe any thing Christ should command him; For it is as if he should have said, O let me but know what is to be done, and be it what it will be, lo, here I am ready prest to doe it. But when Christ told him what was to be done, *Go sell all, and give to the poore, &c.* then he slunke, and shrunke back. For how many are there, that through this kinde of deceitfulnesse, deale with God as *Horpah* did with *Naomi*, making her beleieve that nothing should be able to separate them! there was no hoe, but she must needs follow

Naomi

Naomi into Judea : but shee was loone intreated to stay behinde, and take her leave. The Prophet *Osea* bringeth in the Israelites, renewing their covenant with the Lord, in very serious manner; *Come, let us return to the Lord, &c.* One would think here were an excellent spirit of sincerity. But God, discerning guile in this their so hot and hasty zeale, passeth this sentence upon it; *What shall I doe unto thee O Ephraim? &c. All thy righteousness is as the morning dew.* And therefore when our hearts promise any thing to God, whether openly or secretly, we must desire Gods strength to enable us for performance: as *David*, having promised, *I will keep thy Statutes*, prayeth, *for sake me not over long.* Yea, we must in this case deale with our hearts as *Ioshua* did with the *Israelites*, promising their service to the Lord : O sayes *Ioshua*, *ye cannot serve the Lord, he is a jealous God, &c.* So we in like manner must propound to our selfe the difficulty of doing any good thing: both in regard of our *weaknesse*, and Satans *wilnesse*. And as in being surety to man for our brother, the Scripture exhorts us to be well advised what we doe; so much more ought wee to be heedfull and considerate in this suretiship to God for such false hearts as these are, that weighing well our own inability to doe so much as the least good, we may never presume to undertake any such matter, otherwise than in the deniall of our selves, and in the earnest craving of the presence of the spirit, without whom wee can neither promise, nor performe as we ought.

Hos. 6. 1.

Psal 119. 8:

Iosh. 24. 16, 17, 18, 19.

Prov. 6. 1.

CHAP. XXI.

Of foure deceitx of the heart in practising.

4 In practising: where the

I Deceit is, in the hearts sickelnes in good.

Dan. 4.47.

Chap. 3.5:

NOW we are come to the fourth and last head of the first kinde of the *self deceiving* of the heart, namely, the deceitfulnesse which is in *practising*. And this shews it self in divers particulars.

I. The deceitfulnesse of heart in practising appeareth in the *sickelnesse* and *uncertaintie* thereof: whereby it commeth to passe, that we cannot hold on a constant tenour in any good course, without making of many interruptions. Many begin to enter into such and such good wayes of repentance and reformation, but they soone grow weary, and break off. *Nebuchadnezzar*, seeing the excellent propheticall spirit of *Daniel*, in interpreting his dreame, was so affected, that only *Daniels* God must be the true God. And yet this lasted not long. For within a little while after, for all this, his Idoll must bee worshipped under paine of death. And after this, the sight of the miracle in the three Childrens delivery, that the fire which was fire to burne the bands wherewith they were tyed, was no fire, so much as to singe their apparrell; how did it further work upon him, and wring from him the acknowledgement of the true God? yet for all this, not long after, we may see him jetting it in his Palace, and as proudly as ever advancing himselfe above the Lord. Neither is it thus only with the wicked, but in the godly also themselves, in the
true

true practise of godlinesse, though not in like manner, whence it is, that they finde such unevennesse in their lives, that they are so off, and on, so out and in; now in good frame, but by and by sensibly distempered, and altogether unlike themselves. Sometimes how are we hoysed up to the very skies, in abundance of pure and heavenly meditations and consolations, as it were rapt up with *Paul* into Paradise, or ascending in *Elias* fiery Chariot into heaven; Otherwhile againe cast down into the very deeps of hell, not able to pray, heare, meditate, with any feeling of comfort? Sometimes in prayer transformed in our soule (so are wee ravished) as Christ was in body, when he prayed. Otherwhile againe as heavy in prayer as the sleepe Disciples with Christ in the Garden; the wings of our faith being clipt, our prayers lie groveling on the ground. Sometimes so comfortable and courageous, that we can say with *David*, *Though I were in the valley of death, yet would I feare none ill*: otherwhile againe so deaded and dejected in our spirits, that we are like him, when he said, *One day I shall die by the hand of Saul*. Sometimes so strong in faith, that wee can overcome the greater dangers, and with *Peter* can walk upon the swelling waves: By and by so faint, and brought to so low an ebbe that we fall down even in farre lesser dangers, as *Peter* began to sinke at the rising of the winde. Sometimes so patient that wee can quietly beare the greatest indignities; presently after so impatient, that we cannot put up the smallest unkindnesse: As *David*, patient in *Sauls* persecution, impatient in *Nabals* discourtesie.

Luk. 9. 29.

Psal. 23. 4.

(Sam. 27. 1.

Herm. 13. ad
pop. Antioch.

courtesie. To conclude. In the hearing of the word, how doe we feele sometimes our hearts to burne, and glow within us! O, the heavenly affections we then feele inkindled! O, the sweet disposition, and frame our hearts be in then! Little would wee think then that afterward wee should be so much cooled, as we are very quickly after our departure from this fire, and comming into the freezing ayre of the world: In which regard, as *Chrysostome* saies, the Ministers have the greater trouble, because they never finde their work as they left it, as other workmen doe, the Smith, the Joyner, &c. who as they left their work in the evening, so they finde it in the morning: but Ministers shall finde their work altogether put out of frame and order, by reason of our deceitfull hearts, that steale from us those good affections we had before. If a horse naturally trot, and for some space of time hath accustomed himselfe thereto, though by Art he be broken, and made amble, yet in journeying he will bee ever and anon offering to goe out of his amble into his trot: So regenerate men, because naturally their hearts are evill, though in part mortified by grace they have learned to doe well, yet ever and anon they have experience of the readines of their heart to break out into their olde courses. Corruption in them will have some flurts. Our heart is the instrument we must work with, in the service of God: But a deceitfull instrument will not hold out in working; no more will our deceitfull heart in the serving of God.

2. Deceit.

The *second point* of deceitfulness in this kinde, is in
the

the slipperinesse of our hearts; whereby it comes to passe that they give, both God, and our selves, the slip, whilst they are in the performance of good exercises. As when in prayer, meditation, and hearing of the Word they slyly steale away, and play the fugitive, carried away with idle, and wandring imaginations. This deceitfulnesse the most holy have miserable experience of; their hearts herein dealing with them, as if our servant, employed in some businesse, together with our selves, in the midst of the work should privily steale away, we not marking, or minding of him. That holy Father *Austen* felt this, and bewailed it in himselfe, that in his most serious meditations of heavenly things, his minde was easily distracted by the slightest occasions. Concerning the which hee thus writeth; "Let every man therfore marke and consider
" what doings there are within in the heart, how
" oftentimes our prayers themselves are interrup-
" ted with vaine thoughts, so that our heart can
" hardly stand still with God: Though yet it would
" lay hold on it selfe, and so make it selfe to stay with
" him, yet in a sort it flyeth away as it were from it
" selfe, neither can it finde any bounds whereby it
" may keep in it selfe, from flying away in her wan-
" dring motions, that so tarrying still with the Lord
" it may be refreshed with sweet delights by him.
" Hardly among many of our prayers meet we with
" such a prayer. Every one would be ready to say
" that this were so only with him, and that others
" were not troubled in like manner, unlesse we had
" heard *David* in a certain place saying: Therefore
" thy

The slipperinesse in the very act of performance.

Confess. 16. 35.

In Psal. 9. 9.

2 Sam. 7. 17.
cleared by
Austin.
*Dixit se inveni-
re cor suum
quasi sciret fu-
gere, & ille se-
qui quasi fugi-
tivum, & non
comprehendere,
& clamare, &c.*
Psal. 38.

III. Deceit,
secret foisting
in of corrupti-
on into good
actions.

“thy servant hath found his heart to pray unto thee. Loe, he saies that he found his heart, as if though his heart were wont to flie away from him, and be faine to run after this fugitive, and being not able to catch it himselfe, to cry to the Lord, my heart hath left me. So farre *Austine* excellently setting forth this deceitfulness of our hearts. Would we not count him a deceitfull friend, who when wee should have greatest use of him, would then be sure to be out of the way? Alike deceitfull must our hearts needs be, the chiefeest instrument wherewith we are to serve the Lord; And yet when Gods service is to be performed of us, our hearts are then to finde, they have runne away from us, and so, when we should seek God, we must first goe seek our selves.

The *third* deceit is, when our hearts doe privily, and secretly, wee scarce perceiving it, foist in, and closely convey some corruption into our good actions, even then, when we are in the very act of performance. And with this deceit are even the children of God themselves exceedingly troubled. For howsoever they propound not to themselves any of these by and base respects of praise, and vaine glory, &c. in their good actions, but rather do set themselves against them; yet these things doe come in by stealth, and slyly insinuate, and winde in themselves into their hearts; (as once the serpent into the Garden. So fitly in this regard doth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Iacob* had his name, because our fleshly hearts doe the same thing to the spirit, in doing of good, which *Iacob* did to his brother

ther, comming out of the Wombe, as it were supplant it, and catch it by the heele, when it is in running of the Christian race; for what else doe they, when they intrude and obtrude upon us their own carnall and corrupt affections? Look how those *Samaritanes* would have had their fingers in the building of the Temple with the Jewes; namely, with a purpose to have destroyed it; and look how *Iehu* offered sacrifice to *Baal*, killing his priests at the same time; and look how *Hushai* went to *Absoloms* company to overthrow him: Alike deale our hearts with us; needs will they intermeddle in our good actions, but it is but to rob us of them, by transforming them into sinne, through the mixture of their corruption: For when there springs up any sweet fountaines of grace within us, then doe they closely (as once the *Philistims* dealt with *Isaacks* wells, which he had digged) cast in their filthy dirt and dust, even to stop them up therewith: They drop downe from their impure hands some filth upon that pure webbe the Spirit weaverh, and so make it a menstruous cloath: They cunningly put in their leaven into the spirits dough, and so sowre it, and make it distastefull to the Lord. When sometime the spirit of grace is offering to put forth it selfe, as once *Zarah* in *Thamars* wombe, yet by reason of this deceitfulnesse of our hearts, it recoyles presently, and goes back, so as *Zarah* did, and the flesh like *Perez*, that stepps before it; and so as they were deceived when *Zarahs* hand was first seen, so wee often, when we feele our selves making some offers towards God. For as knavish cony-catch-

T

ers,

I Tim. 5. 2.
ἐν πρῶτῳ δ' ὁ-
ρεῖται.

In Psal. 50.

Feliciores sunt
qui audiunt,
&c.

ers, watching the times when honest men are to go to some solemnity of feasting, craftily thrust in themselves, that they may filch something away: so where Grace is to employ her selfe, Corruption will be sure to have an oare in this boat, and to interest it selfe in the good action, that it may by this meanes steale away the best part of our comfort therein: As in the love of grace and vertue in good women, it comes sometimes to passe, that the impure, and filthy love of lust and concupiscence, by certaine juggling feats of conveyance, cogges in it selfe. Therefore S. Paul writing to Timothy, a man rarely mortified, biddeth him yet to exhort younger women *with purenesse*, or *chastly*: because through the deceitfulness of his heart, even then, whilst he was exhorting them to chastity, some unchaste motions might come creeping into his owne heart, and steale upon him unawares. And so in preaching, while the Minister is stirring up others to the zeale of Gods glory, through this deceitfulness of heart, it comes to passe too often, that thoughts of pride and vaine-glory poppe in themselves, to defile and deface the glory of the work. In which regard *Austine* saies, that it is harder to preach holily, than to heare, writing upon that of *David*; *Thou shalt make me to heare the voyce of joy and gladnesse*; which he reades something otherwise, thus: *Thou shalt give joy to my hearing*. Whereupon he thus writeth: The hearers of the word are more happy than the speakers. The learned hearer may be humble; but the speaker, he must strive against pride, and the desire

“desire of pleasing men that they closely creep not in upon him, and *cause him to displease God, &c.* The like deceit are we subject unto in prayer also: Witness *Jonahs* example, of whom it is said, that he then prayed, when indeed he did nothing but quarrell with God; Read the words of that his prayer, and ye shall finde nothing prayer-like in them: They seeme rather to be a brawle, than a prayer. How then is he said to pray? No doubt feeling his weaknesse in giving place to anger, he thought to strive against it, and in this good minde addressed himselfe to prayer: but yet loe the deceitfulnesse of his heart: while by prayer hee thought to have overcome his anger, anger overcame him and his prayer too, turning it into a jangling and wrangling expostulation with the Lord. Thus other while men setting themselves to meditate against some sinne, in the very act of meditation have been ensnared herein. For as in speaking against some sinnes, it falls out that others sometime are taught to praise them (which was *Solons* reason of making no lawes against the killing of our parents, lest by forbidding it he should teach it,) so also in thinking against some sinnes, our selves may be caught: And when men in their thoughts have been framing their mindes to reconciliation with their adversaries, in the remembrance of the injuries received, they have been further incensed than before. *Peter* did well to ask the question, *Master shall we draw the sword?* He did not ask this question as the Princes in *Jeremy*, whether they should goe downe into Egypt, being before resolved to goe downe, what-

Jonah 4. 1.

Luke 22.

Ier. 42.

Soever the Prophet should answer: No, we are not
 to think that *Peter* had made a resolute answer to
 his question before he made it; being fully purpo-
 sed to draw, before he asked the question: No, hee
 did not so fouly dissemble; But in asking the questi-
 on, he seemed to be framing his minde to more mo-
 deration, and willing to bee advised and directed
 by Christ; but yet withall exasperated with the in-
 solency of the adversary, and indignity of the fact,
 he could not hold his minde in that temper of mo-
 deration, to stay the answer of the question; but
 even in asking drew, the deceitfulness of his heart
 preventing Christs answer. So againe, oftentimes
 in many of our actions, where we think we doe in-
 tend a good end, and doe indeed in some sort in-
 tend it, there yet withall, under hand, gets into our
 mindes the consideration of some other sinister
 and crooked respect. As *Moses* pretended to the
 Lord, that the conscience of his owne weaknesse,
 and insufficiency, made him so fearfull of vnder-
 taking the office he imposed upon him, lest by this
 meanes Gods glory should be soyled in him: Nei-
 ther did he altogether dissemble therein; But with-
 all, there secretly lurked another matter beside the
 feare of himselfe, namely, the feare of *Pharaoh*, lest
 hee would have revenged the *Egyptians* quarrell
 upon him: And therefore God seeing that, said unto
 him; *Arise Moses, goe thy wayes, they are dead that
 seek thy life.* So when we desire that our children, or
 others under our charge, should thrive in godli-
 nesse, this is a good desire, but how often doe the
 eyes of our mindes look a squint at Gods glory
 herein?

herein; and (whatsoever our own pretences and conceits, may be) like *Demetrius*, pretending *Diana's* glory against *Pauls* doctrine, when yet it was his own gaine he more specially intended: how often are we carried away with a respect of our selves, that wee might reape some credit in the good successe of our labours? And therefore excellently the Apostle, purging himselfe of this corruption, writeth thus unto the Corinthians; *Now I pray to God that ye do no evil.* The Corinthians might object. Thou thus prayest, not so much for our good, as for the credit of thine own Ministry. The Apostle therefore by way of prevention addes, *not that we should seeme approved,* having our labours thus blessed: *but that ye would do that which is honest, though we be as reprobates;* in an honest desire of your own good doe we desire it, without any respect of our selves. Again, when the children of God are humbled and cast down in godly sorrow for their smaller finnes, often upon this occasion the heart beginneth to conceive thoughts of pride. O, there are few that take notice of such small finnes, or are so touched for them, as I. And so the thiefe Pride, steales away our humility, as it doth also all our other graces, it being almost all one to be simply proud, as to be proud because of our humility; to be uncleane, as to be proud because of our chastity, &c.

The *fourth* deceit of the heart in practising, is when it causeth us to leap from one extreame to another, passing by the meane; as from prodigality, to covetousnesse, from Covetousnesse to prodigality, skipping over liberality. In the former leap the cove-

Act. 19. 20.

2 Cor. 13. 7.

I V. Deceit,
leaping from
extreame to
extreame.

tous man hath a fair pretence : O why should I wastfully mispend Gods creatures ? why should I make my belly my God ? But why dost thou not rightly use Gods creatures ? why dost thou make thy money thy God ? The prodigall, lately covetous, his colour is as good, why should I make my selfe a drudge to my goods ? yea, and why shouldest thou make thy selfe a drudge to thy pleasures ? In the same kinde of deceit are some brought from presumption to desperation, from thinking their sins are nothing, and that they can repent when they list for them, to think that they are greater than that ever they can repent, or finde mercy at Gods hand. By the like deceit are men come from too much honouring of Ministers, which was in Popery, to too much contemning of them. As it was in the Church of Corinth, some would give too much to the Ministers, servilely apprentising their judgements unto them, *I am Paul's, I am Apollo's* : Another sort, to avoid this extremity on the right hand, went as farre out on the left, in the utter rejecting of the Minister : *I am Christs*, I care not for any Minister, but will bee taught immediatly by Christ himselfe. And therefore *Paul* after hee had refuted those offending in the excesse, lest any through this deceitfulnesse should decline too much to the defect, he wisely qualifies the matter : *Let a man get think of us as of the Ministers of Christ, and disposers of the secrets of God.* Let no man think that there is no other way to avoid too much dignifying the Ministers, than by too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig, hee

1 Cor. I. 12.

1 Cor. 4. 1.

he writhes it too much the other way. A deceit that befell the Fathers, who in their zealous detestation of heresies, have in their disputation overshoot themselves sometimes, and gone too farre on the other side. As, *Clemens* was so far carried against worship of images, that hee condemned the Art of painting. An example of deceit in this kinde wee have in *Peter*, who for not suffering Christ to wash his feet, hearing that fearefull answer, *Vnlesse I wash thee thou hast no part in me*, lashed out presently as farre the other way, *Lord not feet only, but hands and head and all*. But it was his feet only that Christ would wash, not his hands or head. So the Corinthians, being reprehended for their remissnesse, and carelesse oversight in not punishing the incestuous person, fell to over-rigorous severity, in not freeing him from punishment, in not loosing him upon his repentance. So *S. Austen* confesseth of himselfe, that in his desire to avoid carnall delight in singing, he fell into that extremity of severity, as to condemne all delightfull melodie, tickling the eare. The error in the primitive Church was, to magnifie the Apostles writings, in contempt of their vocall doctrine. *The letters*, said the false Apostles, concerning *Paul*, are sore and strong: but his bodily presence, and his speech is of no value. The Papists at this day have avoided this error, by falling into the contrarie of advancing the doctrine which the Apostles, say they, delivered by word of mouth, their unwritten verities, to the shamefull disparagement of their written doctrine. And to conclude, how many of us, through this deceit, have been brought from

Iohn 13. 9.

Confes. 10. 34.
Aliquando autem fallaciam hanc immoderatus canens, error nimia severitate, ut melos omne cantelinarum suaviū ab auribus meis removeri velim.
1. Cor. 10. 10.

Popish superstition to prophane and irreligious Atheisme? From the blind zeal without knowledge, to a cold and heartlesse knowledge without zeale; from works without faith, to faith without works; from shaking off the yoke of that Romane tyranny, to shake off the sweet and easie yoke of Christ to; and so to an over-licentious and lawlesse dissolute-nesse. From the leaving of Popish fasting, penance, confession, to the contempt of true Christian fasting, repentance, confession; and from the errour of the merit of good works, to a shamefull neglect of them. So that we did more good works (I meane outwardly in regard of the matter) in Popery, for our own glory, then now we doe for Gods glory, though Gods glory should be a farre more powerfull attractive to good works then our own. And these be the foure first deceits in this kinde.



CHAP. XXII.

Of eight more deceits in the same kinde.

O goe yet forwards in these deceits; The *fifth* is, when our hearts cause us to degenerate from the meane to the extreame, speccially that which hath greatest resemblance with the meane. Wherein our hearts deale with us, as the Devil would have dealt with our Saviour, when upon occasion of his strong faith in his Fathers providence, which hee had shewed in resisting his first temptation, chusing rather to live by his faith in want of bread, than upon his motion to command the stones to be made bread; when, I say, upon this occasion, he would have cunningly brought him on, in his second temptation, to presumption in casting himselfe down headlong from the top of the Pinnacle, as being an action which would carry a great colour of a very strong faith indeed. *Peter* having made a notable profession of his faith, *Thou art the Christ, the son of the living God*, and being therefore much commended by our Saviour, presently thereupon took occasion to fall from the true boldnes of faith, to the sanciness of presumption, in advising his Master to decline the crosse, whereupon the salvation of all the elect depended. So likewise, from just and lawfull zeal, how easily through this deceitfulnesse do we stray into blind boldnes, and unadvisednesse? as the common people of their own heads throwing down images, and the Brownists as they call

V. Deceit, sliding from the meane to an extreame.

Judg. 21. 1.

call them, in separating from our Churches; the like was the zeal of *Peter* in drawing out his sword, in his Masters quarrel, and cutting off *Malchies* eare: as also of two of his fellowes, calling down for fire from heaven, to consume the inhospitable Samaritans. In all these, Zeale degenerated, and became like wine turned into vinegar. As also in the Israelites, when they were carried so farre in their zeale and indignation against the Benjamites, that they sware rashly they would none of them give any of their daughters to wife to a Benjamite: So should a whole Tribe, have perished, and the Church & Common-wealth have been weakened and impaired. What madnesse was this, in punishing others, so farre to exceede, that therein also we should punish our selves? Like the hands and other outward parts in the Parable, which denying to minister food to the belly, because as they said, it was idle and lazie while they laboured, did thereby pine and consume themselves. And yet to this end, the deceitfull hearts of the Israelites bring them, upon occasion of their just and lawfull zeale. So easily may the Devill cast in his wild-fire into this fire of zeale. Thus, from the just reverence of holy men, came in religious adoration; as we may see in the examples of *Cornelius* and *Iohn*, rebuked by *Peter*, and the Angel. So also, from godly sorrow how easily doe our deceitfull hearts carry us to immoderate and excessive pensivenesse; from being *poore in spirit*, to be *desperate in spirit*. As the Apostle sheweth, admonishing the *Corinthians*, that they would comfort the incestuous sinner, and release him of his excommunication, lest he should upon

occa-

occasion of longer continuance in his just sorrow, be swallowed up of despair. *For we are not ignorant*, sayes the Apostle, *of Sathans wiles*, namely, how he laboureth to bring us from the just meane, to the excesse. And as it is Sathans, so also it is one of our own hearts deceits; his deceits, by our consenting being made ours, as I shewed in the beginning. Thus from the true practise of mortification, in taming & keeping under our fleshly abstinence, many have brought themselves to too great an austerity and severity. Hence the whippings and such like exercises of the Papists. Hence the discipline that hath bin used in Monasteries, and the practise of some that would never eat but running, lest they should feel some pleasure and delight in eating. *Timothy* was caught in this error, when under the colour of abstinence, for the reprovng of the luxurious *Ephesians*, he had so farre macerated his body, that the Apostle was faine to prescribe him Physick. This may teach us what an eye we had need have over our selves even in the practise of the best things, because nothing is more easie, by reason of the deceitfulnesse of our hearts, than to mixe something of the extreames with the meane; so that we can hardly bee angry without sinning, believe without presuming, repent without despairing, feare without doubting, be merry without vaine lightnesse, be sad without heavie and unprofitable dumpishnesse.

The *sixth deceit* is, when we inroach upon God in those things wherein hee hath given us some liberty in his word, going beyond the bounds he hath there set us. God hath given us liberty; yea indeed hath

2 Cor. 2, 11.

1 Tim. 5. 23.

VI. Deceit, In-
croaching in
the use of
things lawfull.

Confes. 10. 36.

Itaque nobis
quoniam propter
quendam humana
societatis officia
necessarium est
amari & timeri
ab hominibus, in-
stat adversarius
ubique spargens
in laqueis. Euge,
Euge, ut dum
avidè colligimus
incaute capiamur,
& à veri-
tate tua gaudi-
um nostrum de-
ponamus, & in
hominum falla-
cia ponamus,
libeatque nos
amari, & time-
ri, non propter
te, sed pro te.

Luk. 21. 34.

nath imposed a necessity upon us to seek the main-
tenance of our own credit and good name, that so
we might be the fitter instruments of glorifying him
in our severall callings. But hereupon, as *S. Austen*
hath wel observed, through the deceitfulness of our
hearts, we are drawn on to desire and delight in the
love, the reverence, the praise of men it selfe, and to
like well enough of it, to be loved and revered,
not for *Gods cause*, but even in *Gods stead*. But this
deceit is specially in the use of things indifferent, as
meat, mirth, marriage, recreation, sleep, apparrell,
and such like. Of all which, God indeed hath gran-
ted us the use, yet not so, but hee hath confined us
within certaine limits, and as unto the sea, hath set
us our bounds, saying; *Thus farre shalt thou goe and
no farther*. Now our deceitfull hearts having once
gotten this by the end, that such and such things
are indifferent, and so may lawfully be done, think
they are then on a sure ground, and so care not
how farre they lash out; as though there were no re-
straint in the use of things indifferent. And thus it is
strange to see, how that which is lawfull, drawes on
that which is not convenient, yea, and what horri-
ble sinnes are swallowed down under the name of
things indifferent. Come to a swinish Epicure, that
makes his belly his God, and tell him of his abuse of
Gods creatures, he will answer presently, why strai-
ten you my liberty in the use of the creatures, which
Christ hath purchased for me? Hath not God given
us *wine to make glad the heart*? Yes, to make glad; but
drunkenness and surfetting makes it heavie; *Take
heed*, saith our Saviour, *lest your hearts be made heavie
with*

Pro. 23. 10.

with surfetting and drunkenesse. Thus wee see how easily our deceitfull hearts remoove the ancient bounds set by God, which to doe but with men, is a deceit not to be suffered: And so it steales on further, till at length it bring us from *Christian liberty*, to a most *unchristian libertinisme*, and *luxurious licentiousnesse*. Behold then here a noble deceit; while men think they take and use their liberty, iadeed they lose it: For in the use of these things, wherein God hath made them free-men, they make themselves bond-men, being *brought under the power* of those things which they use, as the Apostle elegantly speaketh; For they so enthrall themselves to the lust of their senses, and of their bellies, that though their own, and others destruction be sometime joyned with the use of some of these things, they cannot yet forbear: Which seemed to be the fault of some of the Corinthians, covering their intemperancy, & love of their belly, whereby they hazarded some of their brethrens soules, with the pretence of Christian liberty. So much the Apostle, not obscurely, intimates, when unto that deceitfull objection, *All things are lawfull*, he frameth this answer, *But I will not be brought under the power of any thing*; I will not make my selfe a slave to my belly, whose Lord I should be. So also God hath given us liberty to deale in the world, and worldly occasions; But here an inch being given, wee take an ell, rushing ourselves over head and eares in them, to the prejudice of faith in Gods providence, and of the exercises of piety. So God hath given this liberty to his Ministers, to take of their flocks sufficient maintenance: He

1 Cor. 6. 12.

In Epist. Conceditur tibi ut de altari vivas, non ut de altari luxurians.

confess. 10. 31. crapula nonnunquam subrept. i. servo tuo.

Clem.

VII. Deceit, justling out a greater good by a lesse.

He that attends upon the altar, may live of the altar. But *Bernard* observed it in some of his time, that thence took occasion to riot and ruffle it out upon the Altar, though yet the Scripture saith not, the Minister may luxuriously lavish it, but only live of the Altar. The Scripture also permits feasting and merry making : But how easily here doe we overshoot our selves? not only the common sort in their quaffings, carousing healths, and scurrilous mirth, but even the better sort also, exceeding the bounds of moderation. *Austine* confesseth his error here. Lord, saith he, *drunkennesse is farre from me; let it not once come neere me: As for gluttony it steales sometimes upon thy servant: I pray thee remove it far from me. But who is there that sometimes is not carried away beyond the measure of temperance?* Thus parents, because of the lawfulness of naturall affection, fall to cockering of their children : In all these and such like cases, we must be as jealous of our selves, as *Iob* was of his children in feasting; For here the deceit is so much the more easie, by how much our suspicion of it is the lesse, presuming upon the lawfulness. But we must oppose to this deceit that of the Apostle, *All things are lawfull, but all things are not expedient.* Circumstances of time, place, persons must be considered : Otherwise that saying is true : *He that will doe all lawfull things, all that he may, will quickly come to doe unlawfull things, something that he may not.*

The seventh deceit is, when upon some care of doing a lesse good we justle out the greater, and that oftentimes when it is most seasonable. *Martha* was thus

thus deceived, when her care of performing one good duty, in giving the best, and most respectfull entertainment to Christ she could, detained her from the hearing of the Word, a matter of far greater moment. Thus many that read not all the week long, knowing yet that reading is a duty commanded by GOD, will therefore be reading of the Scriptures in the Sermon-time, at the Church. Some also are at home in their private prayers and meditations, when the Church is assembled together, and with private service exclude the publick. Others in hearing of the Word, while they minde the method and order of the Preacher, and matters of knowledge, they neglect that which concerns affection: And divers such like. Here remember, that howsoever in evill things that rule be false, *of evils choose the least*, yet in good things the contrary is true: *Of goods choose the greatest.*

The *eight deceit* is, when having performed some good service to God, we thereupon take occasion to be the more carelesse and secure: Like boyes, who after they have followed their Books hard in the schoole, think then they are priviledged to sport & play reks. So is it with us: We may easily feele this disposition in our selves, to be ready to please our selves in unlawfull liberties, when we have pleased the Lord in lawfull duties. We may see it in *Jonah*, after his embassage faithfully discharged to the Ninivites, beraking forth into anger against the Lord: and in *Ezekiah*, after his notable service, both of prayer in sicknesse, and of thanksgiving after deliverance, foully over-shooting himselfe in a vaine ostentation

VIII. Deceit,
After good
successe to
grow secure.

IX Deceit,
The fleshes
perverse imi-
tation of the
spirit.

ostentation of his treasures to the Babilonish Embassador. Therefore after a lightening, take heed of a foyle. Never have we greater cause to tremble, than after we have well acquitted our selves in the performance of some good duty: Then wil our hearts be seeking of unlawfull liberty, & offring to steal away from God, that after their paines in this service, they might refresh themselves with some pleasure of sin.

The *ninth deceit* is, when the flesh doth perversly imitate the spirit in us; when as the Divell transformeth himselfe into an Angel of light, so our fleshly and corrupt hearts into the similitude of spirituall, & renewed. How is this? Specially in raising up of many good and holy motions, meditations, desires, and affections in our minds. For example, otherwhile in prayer, or in hearing of the word, there come into our minds such and such thoughts, and good purposes of doing this or that good work; sometimes also may good affections, as of grieve for our sins, and such like, which yet are nothing to our present, either praying or hearing. Here our deceitfull hearts will be ready to think these come from the spirit of grace; but the truth is, they come from our owne carnall hearts, and the Devill together, both mutually conspiring to deceive us. For the Spirit of God hath no such office to draw away mens minds from hearing the Word: No, it openeth the heart, it boareth through the eares thereof, and maketh us to attend. So the spirit of God hath no such office neither, as to trouble mens minds in prayer, with thoughts impertinent: No, the spirit is the spirit of prayer, and chaseth away all straggling thoughts, and keepeth

our

our minds steddy and attentive in prayer. Therefore assure thy selfe, here is noble juggling. These thoughts suggested, though in themselves Divine, yet the spirit that suggests them in this fashion, is not divine, but fleshly, or diabolicall.

The tenth deceit is, when in temptation our hearts betray us, like *Judas*, into the divels hands. If one living familiarly with us, so that we repose some trust in him, should yet walking abroad with us, and seeing some enemy come to offer violence, runne away from us, would wee not account him a deceitfull person? much more if he should conspire with the enemy, and take his part against us. So is it here with our hearts, that lye continually in our bosomes, and pretend great kindnesse, and friendship; no sooner yet can the Divell set upon us, with any temptation, but they forsake us, yea, they deliver us up into his hands. Herein dealing with us as the false-hearted men of *Keilah* would have done with *David*. As *David* mistrusted them, so should we these hearts. We need not to aske the question, as *David* did of the men of *Keilah* will they deliver us? Wee may assure our selves they will. Such is the depth of their falshood. *Judah* when he went out in the morning to the sheep shearing, had no such purpose as to commit incest with *Thamar*, but yet for all that being tempted, see how his own heart deceived him, and gave him the slip; yea, thrust him into the hands of the temptation. And alas! who sees not this falsenesse of his own heart, yea, even then when we goe forth into the world with a purpose against such and such sinnes? yet no sooner

X. Deceit,
treachery in
temptation.

1 S. m. 23. 11.

XI. Deceit, by
minding fu-
ture good, to
neglect pre-
sent.

1 Sam. 10. 7.

Neh. ^{6-1.}
2. 6. 7.

Verse 3.

XII. Deceit.
Perking of the
Handmaid a-
bove the Mi-
stresse.

are the least rising and tempting occasions offered to our eyes, eares, or other senses, but we are caught presently.

The *eleventh* deceit is, by holding us occupied in thinking of some good thing to come, to make us neglect our present duty. Here wee should remember that saying of *Samuel* to *Saul*, *When this shall come to passe*, namely thy kingdome, *doe that which comes next hand*. It is a folly to leave certainties for uncertainties. Thou hast certainty of that which is present. If thou wilt lay hold upon the present occasion thou mayst; But as for that which is to come, thou art wholly uncertaine, thou knowest not whether there will ever be any occasion of good for thee to lay hold of, or no. Herein methinks the deceit of our heart is like the practice of *Tobiah* and *Sanballat*, against *Nehemiah*, who would have drawn him away from the repairing of the City by calling him to conference, and consultation with themselves; so our hearts do often divert us from the prosecution of many good purposes, by casting other odde impertinent matters in our way, like as in a case farre unlike, the Philistines diverted *Saul* from the pursuit of *David*, or as the Fox diverts the huntsman sometimes from following the Hare. But in this case we must be wise to answer our hearts, as *Nehemiah* did his crafty adversaries, *I have a great work to doe, and I cannot come downe: why should the work cease, while I leave it, and come to you*.

The *twelfth* deceit is, when admittance being gotten for somthing, because of some other thing whereon it should wait, as a Handmaid on her Mistresse, yet

yet this handmaid beginneth to perke above her Mistresse, and to inroach and usurp upon the chieft place. *Austen* shewes this deceit in himselfe, in his sensuall delighting in singing of Psalmes, in regard of the sweetnesse of the sound and contentment of his eare therein. Of which he thus writeth. *But oftentimes the delight of my eare deceiveth mee, whiles sense does not so follow reason, that it can patiently endure to come behinde it, but having gotten to be received onely because of it, would therefore goe before and have the chiefety. So I sinne in these things, not perceiving it: but afterward, I perceive it.* The naturall delight in singing of Psalmes is lawfull, if it be subordinate, and subservient to the spirituall delight in the matter it selfe. But here was *Austens* deceit, that the naturall delight in the sound, did overtop the spirituall delight in the substance of the Psalme. So it is lawfull to delight in the witty speeches that are in Sermons; so we use this our delight in the wit, to confirme our delight in the grace of the same speeches: But here is the deceitfulnesse of our hearts, that our affection to the wit is farre more in sense than to the grace, and that in affecting the wit of a Sermon, wee feelee our affection to the grace something flaked and cooled. This is as if one who is welcome to a place, onely because hee is in my company, and comes as my shadow, should yet, after he were received into the house for my sake cause my friend to thrust me out of the doores, that he may have all the welcome, and kinde entertainment alone.

Confes. 10. 34.
Sed delectatio
carnis mea sepe
me fallit, dum
rationem sen-
sus non ita co-
mitatur, ut pa-
tienter posteri-
or sit, sed tan-
tum quia prop-
ter illam, merv-
it admitti, eti-
am præcurrere
ac ducere cona-
tur. Ita in his
non sentiens,
&c.

CHAP. XXIII.

Of the deceit of our Affections in generall.

Deceit of Affections alone.



hitherto wee have spoken of that deceitfulnes of heart, which is *joyntly* in the minde, and affections: it remaineth now, that wee speak of that deceitfulnesse of the affections, *by themselves*. Where first, we will speak of their deceit in *generall*, and then secondly in *speciall*, of the deceit of some speciall affections.

Generall, in their

The deceit of the affections in generall, shewes it selfe in two things.

1 Variablenes.

I In that they are of so variable & mutable a disposition, that the face of the heavens is not so divers, nor the sea, or weather, so inconstant, nor the Camellion so changeable as they. Nothing is there so unstaid, nothing so uncertain; not only changed this day from yesterday, but this houre, yea, this moment from the former. Hence that of *Solomon*, *No man knoweth love or hatred*, that is, as *Iunius* expounds it, the thing either he loves or hates, by reason of this ficklenesse of our so easily alterable affections. Who would have thought, that *Ammons* so hot affection to his Sister, could ever have beene cooled? Yet for all that, presently after his lust was satisfied, his hatred of her exceeded his former love. Who would have thought that the Jewes, that cryed *Hosanna* to Christ, would after have cryed so soone, *crucifie, crucifie*? Who would have thought the *Ægyptians* so desirous of the Israelites departure, that they

Eccles. 9. 1. Interpreted.

even

even wooed them to be gone, by giving them then precious jewels, should yet within so few houres, on the sudden runne after them, to recover them againe into their hands as before? So for joy and sorrow wee may see the like varieties and changes. *Ionas* that to day is the only merry man, while the gourd flourisheth, to morrow when it perisheth, none so penfive or perplexed as he.

This deceit of our affections is most dangerous in the matter of religion; when wee begin to wax cold, having been once zealous, and to eat up that zeale of Gods house, which was wont to eat up us. Thus was it with *Ephesus*, charged by Christ with the losse of her love; and with the *Galathians*, that at the first were so fervent in their affections, that they could have found in their hearts to have plucked out their eyes for him, yet afterward were more ready to pluck out his eyes. Thus also fared it with the Jewes, who at the first followed, and flocked after the Baptist, and rejoyced in his light, but yet for a season onely: *Iohn* quickly grew stale to them, and as our Saviour insinuates, no more accounted of, than a *reed shaken with the wind*. And would to God the case were not alike with too many in these our dayes.

The second thing wherein our affections shew themselves deceitfull, is the blinding and corrupting of our judgement. These are our *Eves*, that doe deceive us. *Adam*, saith the Apostle, was not deceived, that is, so much by his judgement, (though also by that too) as by his affection to his wife, which at length blinded his judgement. True

Revel. 2. 4.

Gal. 4. 15.

Iohn. 5. 35.

March. 11. 7.

2 Corrupting
of the Iudgement.

1 Tim. 2. 14.

*Prins suadere
quam docere.*

*Veritas docen-
do suadet, non
suadendo docet.*

Deut. 16. 19.

it is, our judgement should govern our affections, as *Adam* should have done *Eves*; yet thus it falleth out, that affection over-rules and over-perswades judgement. Wee see how our affections to our children, kindred and speciall friends, doe often dazzle our eyes, that we maintain error and wrong. As *Barnabas* may seeme to have done against *Paul* in his so stiffe standing out against him in the case of *Mark*, who was his kinsman, as appeares, *Colos. 4. 10.* How often have errors been entertained because of our affections to those that bring and broach them? Hence that fetch of heretiques, observed by *Tertullian*, first to *perswade*, then to *teach*; first to work upon mens affections, and to gaine some interest in their hearts, then afterward to labour the understanding thus prepared, to woe the Mistresse by the Maide: Whereas the truth contrarily doth perswade by teaching, not teach by perswading. Contrarily many wholsome truths have beene distasted, onely by reason of the prejudice which our naughty affections have conceived against the teachers; As in the example of *Ahab*, refusing *Micaiahs* prophetic. Again, whats the reason, that so many wise and learned men in the Church of *Rome* have beene, and still are so grossly seduced with such foppish, and senselesse errors? Even this, their own affection to gaine and glory, and those other alluring gifts, which that strumpet hath in her hand, which they cannot receive unlesse they first take her poysoned cup and drink thereof. *Reward blindeth the eyes of the wise*; that is, our corrupt affection towards reward. When once the

the affection is set upon gaine, then presently gaine is godlinesse; and if a thing be gainfull, then though never so vile, it shall be coloured over, as good and lawfull. Our affections, when they would have a thing, sharpen our wits and set them on work to devise arguments to serve their turn. But suspect wee alwayes our judgements (though they may seeme never so well fortified with reasons) in those cases wherein our affections are interested. Surely our affections will plead mightily, and deale craftily, raising up fogges and mists before our eyes, and setting false colours upon things to deceive us. Look how in a green glasse all things seeme green, and as to an aguish taste all things bitter; so when the judgement is distempered by affection, all things shall be judged of according to the pleasure of affection. Therefore *Peter* well sayes of these corrupt lusts, that they *fight against the soule*; yea, even the principall part thereof, the Understanding; by making it servilely to frame its judgement to their desire. We ordinarily see the deceit of our affections in naturall things. Fathers think their own children the wisest, and the fairest: So lovers their loves. The Ape thinketh his own brats, though ugly and mishapen, to bee faire and beautifull. Assuredly these affections of ours, are no lesse deceitfull in things spirituall. The vilest deformities, if once they bee affections darlings, shall bee accounted comely ornaments; let others say what they will. The affections have taken captive the understanding, and *Dalilah* hath lulled *Sampson* asleep. The belly hath no cares, nor yet

1 Pet. 2. 11.

no eyes. So much, for the deceit of Affections in generall.

XX

CHAP. XXIV.

Of the deceitfulness of Love, Anger, Ioy.

Speciall,

1 Love,

The deceit,

The discovery thereof.

1.

NOW to come to the deceit of some particular Affections. And first to begin with Love.

1 The deceit of the affection of Love is, when we think we love mens persons, as they are Gods creatures in *Adam*, and his new creatures in *Christ*; when yet indeed we love not their persons, but their riches, honours, reputation in the world, and such like *adjuncts* of their persons. In loving of our selves, we preferre our persons before our goods, or ought else; as the Divell observed, *Skin for skin, and all that a man hath will he give for his life*. Now the Law is, *Thou shalt love thy neighbour as thy selfe*: And so wee should love him, and not his. But quite contrary is it with many of us in the loving of others; Wee preferre their purses and portions before their persons. Whatsoever we may perswade our selves, the truth is; hat we love specially in them these outward things, and know them according to the flesh. The discovery of this deceit is in the change of estate.

1 When riches are turned into poverty, honour into ignominie; if then we leave our friend, it is evident we loved not his person before: For that is still the same; his piety, his parts are the same; that were

were when he was rich, happily more. When the corn is spent, the Rats leave the barn, and yet the roome is the same: It was not then the roome they loved. Here was the tryall of the sincerity of *Johns* love to our Saviour, that he forsook him not on the Crosse, as his fellowes did. For indeed Christ was the same on the Crosse, that in the Pulpit, in the Temple: Christ suffering, was the same, that he was working miracles. Thus was the deceitfull love of many Professors at *Rome* towards *Paul* discovered, in that they stood not to him when he was convented before *Nero*. Herein also appeared some unsoundnesse in *Iobs* wife her love, when she began to loath him because of his boyles and botches. If she had loved his grace, *botchie Iob*, and *poore Iob* was as gracious, as *haile Iob*, and *rich Iob*. The like may be said of their love, who depending upon him in his flourishing estate, afterward despised him in his fall.

Iob, 30. 14

2 When also our estate is changed from worse to a better, here also is a discovery of deceitfull love. For as in the former change unsound love will turn into *hatred*, so in that into *envy*. Here was the discoverie of *Sauls* false heart to *David*, when seeming to love him dearly and entirely before, he could not yet endure him, when he saw him grow greater than himselfe, and heard his *tenne thousands*, and but his *owne thousands*. And here was a notable tryal of the sinceritie of *Ionathans* love of *David*, when for all he knew he was to be preferred to the Kingdome, and the onely man to put him by that dignity, yet still hee continued constant in love.

Where-

Whereas, if he had loved him onely for outward respects, as because of the similitude of their dispositions, that hee was a man of a Martiall spirit, and not chiefly for his piety, hee could not but upon this occasion have most bitterly hated him. This must teach us in loving others, to examine our own hearts, what it is wee love in them; whether the Image of God, or the deceivable shadowes of the world. And those that have much love, and many friends must learne wisdom, not to take all for friends that pretend affection. And because the heart of man is thus deceitfull in love, as in nothing more, it must teach us in the multitude of greatest and strongest friends to flie unto God, and to make his love our chiefest stay: His love I say, which is without deceit, without repentance, without the least stallow of turning. For *whom hee once loves, he loves to the end.* Mens love is so often deceitfull, that wee may justly complaine with *Iob*, *My friends have deceived me as a brook;* and with the Church in the Lamentations, *My lovers stand farre off from me;* and with *Paul*, *all have forsaken me.* Leane not then on this broken staffe. Secure not thy selfe, no not in the favour of Princes. Trust not in them, saith the Psalmist, because they are mortall, and their breath is in their nostrils: Much more then may I say, trust not in their love, because their love is *mortal*, and may quickly turn into mortall hatred. Their love may die before themselves, they may survive their love, breathing out their love, before their breath. So much for Love.

2 Affection is *Anger* and hatred, and inveterate

anger

John 13. 1.

Iob 6. 15.

Lament. 1. 2.

2 Tim. 4. 16.

Psal. 146. 4.

2 Anger.

anger. The deceit is, when we think we hate mens sinnes, when indeed it is their persons; and that wee are angry for sinne against God, when indeed it is for some injury done to our selves. For so it is, that Gods cause and our own often meet together. And wherein we are wronged, therein also is God. Now hence by reason of this company and concurrence of Gods cause and our own, wee are very apt and ready to deceive our selves; thinking our anger is directed against the dishonour of God, whereas in truth, it hath reference onely to that which is but an appurtenance and hang-by thereto, namely, our own offence.

The discovery therefore of this deceit, is,

I In the partition of Gods cause and our own. Let us mark how wee are affected, either when God is dishonoured without our injury, or wee injured without any great impeachment of Gods honour. Now if we can be as hot as tostes in our own private injuries, where Gods glory is not called in question, and yet as cold as Ice when most dishonourable indignities are offered to the Lord, without any touch of our selves; then it is evident, that in those cases, where Gods cause and our own are joyned together, our anger was onely for our owne, not for Gods. When our Servants and children have neglected their duty to us, there is just cause of anger: For Gods Commandement is broken by them. But deceive not thy selfe, when under this pretence thou lettest loose the bridle to thy rage. For how often hast thou thy selfe failed farre more in thy duty to God? how often hast thou seen thy

The deceit.

The discovery thereof.

thy Children and Servants dishonour the Name of the Lord many wayes, and yet wast never halfe so angry? Here was the tryall of *Moses* his anger: When the people murmured, and when *Korah* rebelled against him, here was just cause of anger; But here Gods cause and his own were coupled. Let us therefore mark *Moses* his behaviour when they were singled, *Numb. 12.* *Aaron* and *Mariam* offer him a private injury: It is said his meeknesse was such that he gave them not a word. Again, *Exod. 32.* the people had fallen to Idolatrie, and had made a Calfe, and *Aaron* had his hand therein: Here Gods quarrell was severed from his own. And how carries he himselfe here? He spares neither *Aaron*, nor the people, but in a godly fit of zeale takes on, breaks the two tables in pieces, &c. A meeke lambe in his own injurie: A fierce Lyon in Gods. Heere was pure anger, free from guile and gall.

2

2 If our anger be properly against sinne, then it will keep us from sinning grossly in being angry. For what likelihood is there that he is truly angry against sinne, that commits a greater sinne in his anger, than the sinne whereat he is angry? Thus many are angry for small offences, which indeed are sinnes also against God: but in their anger they are so distempered that they break out into cursing, raging, rayling, &c. which are farre greater sinnes, then that wherewith they are discontent. Here was *David*s anger against *Nabal* discovered to be faulty. He might happily perswade himselfe he had cause to be offended; For *Nabals* churlish unthankfulnesse was odious to God: Yet that was not

not it which angered *David*. For then how came it to passe that his anger provoked him to sweare, to conceive a bloody purpose of murder? Grace begets not sinne, but holds back from sinne. Grace is never a paire of bellowes, to blow up in us the fire of corruption, so as is often our anger. And therefore our anger then is, not of grace, but of corruption.

3 Holy anger, that is conceived against sinne, doth not any thing unfit us for duties wee owe either God, or man; no not that man with whom we are angry. As *Moses* was angry with the Israelites, and chid them sharply, yet withall prayed for them heartily. As when our children, through their own fault, have got some sicknesse, for all our angry speeches, we goe to the Physitian for them. Christ when he was angry with the Pharisees, at the same time mourned for their sinne. *Jonathan* was angry with his father for vowing *Dauids* death: yet his anger made him speak nothing unbeseeming the duty, either of a sonne to his Father, or of a Subject to his Sovereign. Anger against sinne is alwayes joyned with love of the sinner. Sincere anger is a *loving* anger, a *devout* anger: It fits a man for the duties of love to men, of devotion to God. This anger is a whetstone to Prayer, and by help of it, thou shalt pray better than before. If then thine anger so disguise thee, and put thee out of frame that thou canst not tell, either how to pray to God, or look, or speak lovingly to man, not onely the person angring thee, but scarce any other, it is a conviction of the deceitfulnesse of thy anger.

3

Mar. 3. 5.

3 Joy.
Double.

1 Deceit.

Discovery.
1.

2.

2 Deceit.

Discovery.

Phil.v. 7.

3 Affection is joy. In the which there is a double deceit. 1. When we think we rejoyce in Gods outward benefits, onely as pledges of his love, when indeed we rejoyce more in the benefits themselves, then in the benefactor.

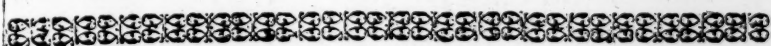
The discovery is, 1 By our drooping, and dejection under the Crosse. If it had been Gods favour onely wee had rejoyced in our prosperity, why then, is the copy of our countenance changed? for Gods favour is still the same to his in affliction, which in prosperity, haply greater.

2 By the effect of our joy, which is the sadding and grieving of Gods spirit. Whence ariseth a hea-vie lumpishnes, and unwillingnesse of Gods service.

2 Deceit is, when wee think we rejoyce in the graces of Gods spirit in our brethren; for themselves, when we rejoyce in them onely as they are some way beneficiall to our selves; as in the matter of liberality. Here the triall is, to marke whether we rejoyce as much in other graces, which are not so profitable to us or in the same graces, when it fals out that they are profitable to others, not to our selves. Excellently *Paul* to *Philemon*, *Wee have great joy in thy love: For by thee Brother* (not my, but) *the Saints bowels are refreshed.* Many rejoyce onely in that love which refresheth their own bowels. Which is indeed to rejoyce rather in their own profit, than in the grace of God it selfe. For that love which refresheth other Saints bowels, and not mine, is love, as well as that which refresheth mine. If I rejoyce in love, because it is love, because it is grace, I shall rejoyce as well in the one, as in


in the other. Yea, and when this grace is beneficiall to us, rather yet in his benefit whose it is, because of the fruit furthering her own reckoning, shall we rejoyce, then in our owne.

Phil. 4. 17.



CHAP. XXV.

*Of the deceitfulnesse of our Sorrow, Desire,
and Confidence.*

IV. ffection is *sorrow*, Where there is a twofold deceit. 1. When *worldly sorrow* shrouds it selfe under the countenance of *Godly vexation*, of *humiliation*. Come to many in their afflictions, and reprove them for their carnall sorrow, and their answer is ready, when Gods hand is gone out against us for our sins, should we not be humbled? yes, for your sinne: But lo, the deceitfulnesse of your heart. It is the punishment that grieves you, not the sinne, the Surgions plaister, not thine own sore. You grieve not at the punishment, because of the sinne deserving it: but at the sinne, because of the punishment following it.

4 Sorrow. |
Deceit two-
fold.

The discovery of this deceit, is.

1 When, upon the ceasing of the punishment, wee are cheered presently, though still both the guilt, and filth of our sinne stick in our conscience. Like as the foolish boy is glad, when the smarting plaister is off though his sore still remaine unhealed. Whereas, if it were the sinne that grieved

us,

Discovery:
I.

us, our grief, together with our sinne, should outlast the punishment. But if once we have any ease of our punishment, wee give over our sorrowing forthwith. Which shewes that with those Jewes, we mourn onely for our corn and oyle, &c.

Hos. 7. 14.

2

Iohn 16. 12.

2 Cor. 7. 10.

2 Discovery is by the property of godly sorrow, which is to make a man fresh, and nimble in his spirits for prayer, and other good duties. Whereas worldly sorrow lies heavy, like lead, upon a mans heart, and will make a man sleep sooner, than pray; as in *Ionas* sleeping in the midst of a terrible tempest, which drove even the prophane Mariners to prayer; and in the Disciples, who being possessed with worldly sorrow, were neither able to watch one houre with Christ in prayer, nor fit to heare that doctrine which Christ otherwise was ready to have taught them. For so our Saviour told them: *I have many things to say unto you: but you are not able to beare them*, namely, because their spirits were dulled, and deadened, with worldly sorrow. Which even in this sense also, may be said to cause death; though yet the opposition of life, which the Apostle maketh in that place, 2 Cor. 7. seemes to retaine the sense to spirituall death. But it is true that wordly sorrow causeth even this naturall death. Whereas godly sorrow procures a good Conscience, which is the very health of the bones, a continuall feast. Even in the very act of mourning is a mans heart light and cheerefull. If then wee finde our senses quickened, our spirits revived by our sorrow, so that wee feele it to give wings to our prayers, which before lay groveling
on

on the ground, then have wee an argument it is sound, and good. For godly sorrow is alwayes mixed with, nay indeed proceeds from, faith, which, in the apprehension of mercie, yeelds matter of joy, to allay the bitternesse of our teares. But if wee have no hearts to pray, if our sorrow make us spiritually, both dumbe, that wee cannot speak to God, and deafe, that we cannot, with those Israelites, heare God speaking to us, then have wee cause to suspect our sorrow, as unsound, and deceitfull.

Exod. 6. 9.

2.

Do not many mourn in the adversity of the Gospel, because they mourn for their own adversity? Oh great corruption of our hearts! Oh bottomlesse pit of hypocrisie! *Greenh.* in Psal 119. verse 139. Discovery.

I.

1 Sam. 4. 21.

2 Deceit of our sorrow, when our own private sorrow is covered with the title of sorrow for the publique evils of the Church, where we live. Vsuallly it falleth out, that every one of us in particular are interessed in the publike calamities of the state where we live, and so are pinched with the sense of their smart. Hence many deceitfully imagine, they are grieved for the publike evils, when indeed it is no otherwise for the publike, then as they touch them in particular.

Here the discovery is

1 In the separation of our own cause from the Churches. As when, it going ill with the Church, it goes well with us in particular. If then wee can distast our own private felicities, and call them *Icabods*, as that good woman did her sonne, when the arke was captived; if then we are as pensive, as if wee our selves in our own persons sustained that which the Church doth, then it is an argument our grieve is sincere. As in *Nehemiah*, whom his own case, and great grace, and authority in the Kings

X

Court,

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2

2 When, besides the common evils of the Church, we suffer some personall afflictions, that concerne us solely. If our griefe be truly for the Churches evils, then, in this case, the sense of griefe of the publike evils will blunt the edge of our private sorrow. As in two diseases of the body, the stone, and the gout, when they meet together, the griefe of the stone, because it is the greater, doth take away all sense of the gout, because it is the lesse: so here, in a godly minde, the griefe for our own private, is drowned in the greater griefe for the Churches publike distresses. But if it bee quite contrary with us, that we cannot feele the Churches misery, we are so affected with the sense of our own, this is more than a presumption, that when the Churches afflictions were our own, wee mourned then for them, onely as our own, and not as the Churches; making the name of the Church only a vizour, and imitating *Polus*, that, under the representation of anothers griefe, truly, and heartily lamented the death of his own sonne.

5 Desire.
Deceit, 2.

I

5 Affection is *Desire*. In the which also is a double deceit.

I When our *unnaturall* desires are cloaked with the name of *naturall*. Though mens desires are infinite, and insatiable, yet for all this usually they deceive themselves with this, that they desire onely a competency, neither poverty, nor riches, but onely *Agurs* convenient portion. Now competency is that, which will not only serve *nature*, but that

that also which is fit for our *estate* and *calling*. And so that which is but competent for one estate and calling, and say a Magistrate, is superfluitie for another, as say a private man. Well then, let us see whether it be so usually with our desires, as they pretend, that they confine themselves within the bounds of mediocrity, and competency. The tryall will be this, if, when they have that which is competent, they then rest contented. For there are three desires; The desire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *Grace* with lesse: but *corruption* is insatiable. If then there be no hoe with our desires, but when they have got that which themselves, at first, would set down as a matter of competency, yet they still are like the craving horse-leaches, that cry *Give, give*, it is an argument, it is the desire of *corruption*, not of *nature*, not of *grace*. Naturall thirst is discerned from anguish by this, that the naturall will be quenched with a draught, but the other is further provoked by drinking. So, when men shall say, I desire only a sufficiency, if I had but so much, I should be well apaide then, and yet, when they have that, cover more greedily than ever before, this is an Ague, a dropsie, a disease; no naturall, no kindly thirst. But here, this deceit of our desires is so much the harder to be discovered, in that it is not so easie to define in every thing that which is competent. And so under the cover of competency wee quickly fall into the snare of pleasure and excesse. This Saint *Austen* excellently describes in the desire of meats and drinks, and by like proportion we may apply

Discovery.

Desideria naturalia finita sunt ex falsa opinione abstinentia, ubi desinunt non habent. Nullus n. terminus falso est. Sen.

*Sub velamine
necessitatis in-
cidi in laqueos
voluptatis.*

Bernard.

*(onfess. 10. 31.
Sed dum ad qui-
etem satietatis
ex indigentia
molitia transio
in ipso transitu
mibi insidatur
laqueus concu-
piscencie.*

*Et sape incertū
utrum adhuc ne-
cessaria corporis
cura subsidium
petat, an volup-
tuaria cupidita-
tis fallacia mi-
nistrium sup-
petat.*

*Ad hoc incertū
hilarescit insa-
lix anima, &c.
Vt obtentu salu-
tis obumbret
negotium vo-
luptatis.*

Act. 8. 19. 1. 2.

it to the desire of any other thing. *While*, saith he,
“ *feeling the trouble of want*, I make towards the
“ quiet of fulnesse: in the very passage from the
“ one to the other, there lies in waite for me the
“ snare of concupiscence. And whereas our health
“ is the cause of our eating and drinking, here a cer-
“ taine dangerous pleasure joynes it selfe as a hand-
“ maid, and yet for the most part labours to goe be-
“ fore, that it may seeme to bee done for her sake,
“ whether I say I do, or would do for my healths
“ sake. But there is not the same measure of both. For
“ that which is enough for health, is too little for
“ delight. And it is often uncertaine whether the
“ need of my body crave more, or the voluptuous
“ deceit of my appetite. At this uncertainty my un-
“ happy soule rejoyceth, as at the matter of her ex-
“ cuse and defence, being glad that it doth not ap-
“ peare what is sufficient for health, that so under
“ the pretence of health, shee may shadow her in-
“ temperancy.

2 Deceit is, when our *carnall* and worldly de-
sires are accounted of us as *spirituall*. This deceit
falleth out in this case, when in one and the selfe-
same thing which we desire, there is matter fit to
give contentment to both these desires. As in *Si-
mon Magnus* his desire of the gifts Apostolicall; be-
sides the excellency of the gifts themselves, fit
matter for a holy desire, there was also profit, and
glory that might ensue, fit matter to provoke the
carnall desire. *Simon* would seeme to bee devout
and holy and to desire the gifts for themselves, for
that worthy reckoning he had of them; But *Peter*
smelt

smelt out the close deceit that lurked in his heart, and saw that it was a fleshly desire, looking toward lucre. So the Apostle saith, *He that desireth the office of a Bishop, desireth a worthy work*: Yet that desire which many have of it, how deceitfull is it? The work desired is worthy: the desire thereof in many is most base and unworthy: For though there bee fit matter in this office to kindle a holy and spirituall desire; namely, the beauty of the office it selfe, Gods glory and mans salvation, shining in the very face thereof; yet withall there is some matter to stirre up a crooked and covetous desire, namely, the hope of gaine in a fat Benefice. Here a covetous *Balaam* will hide his base desire of the reward of the office, with a pretence, of a spirituall desire of the office it selfe. Such is the deceit of those that buy Livings under this pretence, that they desire to exercise their gifts, which otherwise, the iniquitie of the times being such, they cannot have the use of. So also in the matter of marriage, this deceit is very usuall. The party affected hath piety matchable both to person and portion, and yet both these in good measure too: Here one too much wedded to the World, or to the flesh, will cloak his affection to portion or person, with a pretence of affection to Pietie; as though that had the preeminence in swaying of his desires; where happily, if the heart be truly searched, the contrary wil appeare.

Tim. 3. 2.

The discovery of this deceit is, when the matter that should satisfie the carnall desire being taken away, there only remaineth the inviter and inciter

Discovery:

of the spirituall and holy: For if then we desire not as fervently as before, wee may justly feare fraud in our desires. Here *cooled* desires are *crafty*, *decaying*, *deceiwing*, *flinching*, *false*.

6 Confidence.
The deceit.

And discovery.

6 Affection is *Confidence*. Where the deceit is, to think we trust in God, when indeed wee trust only in the meanes. The deceit is, both when we have the meanes, and when wee want them. The deceit of both is discovered by our behaviour towards God in the presence of the meanes. For if then wee give over praying to God, or abate of our servencie in suing and seeking to him for his help, wee may well doubt of our confidence. For if we doe truly rely on God, as on him who is sufficient without meanes, and without whom even the most sufficient meanes are altogether insufficient? why then doe wee begin so to secure our selves, and lay aside all feare, when once wee are fenced with the meanes? Again, having been so confident and comfortable in the enjoyment of the meanes, if afterward in the time of danger, when the meanes faile us, we lose this confidence, and shew our selves faint and hartlesse Cowards; this also is another conviction of deceit in our confidence. So both these wayes is our confidence found out to be deceitfull, both by excessse of spirit in peace, and by want of spirit in trouble.

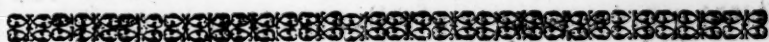
The like deceits might be shewed in divers other affections. But the Work growing bigger than I thought it would, I forbear. So much then shall suffice to have spoken concerning the deceitfulness

to

&

of

of the affections; as also concerning the whole doctrine of the deceitfulnesse of the heart.



CHAP. XXVI.

Of the greatnesse of the hearts deceitfulnesse, and of the cause of her deceitfulnesse.

HAving thus spoken of the deceitfulnesse of mans heart, it remaineth that now wee should speak of those three Illustrations, which in the beginning we noted the Prophet used to set it forth by.

The first is, from the greatnesse of this deceitfulnesse. It is deceitfull, sayes the Prophet, *Above all things.* Above all things? what, above Sathan that old Serpent? The meaning is not, that our hearts have more craft than Sathan, who is an old trained Souldier, and is Crafts-master in this Art, wee being but punies, and as of yesterday unto him, who is of many thousand years standing, but that that deceit which is in our hearts, in regard of us, and the dangerous consequences thereof to us, is greater than that in Sathan.

1 As to murder ones selfe is a greater matter than to murder another, though he doe not use the like cruelty in stabbing and wounding of himselfe, which is often used in the killing of others: So also, to deceive ones selfe (which is also a spirituall kinde of murder) is a greater deceit than to deceive another

Illustrations of the hearts deceitfulnesse.

Page 5.

1 The greatnesse of it.

ther. And so in this sense the deceitfulnesse of our hearts may be said to bee above Sathans, because it deceiveth *it selfe* though Sathan in his deceits bee farre more cunning and wily.

2 This amplifieth the deceit, when the person deceiving, is our familiar friend, one in whom wee repose speciall confidence. See *Psal. 55. 12, 13.* So is it here. Sathan is nothing so neere us as our own hearts, that are parts of our selves. Sathan is without us, and if we resist him by faith, hee flieth from us; but our hearts are within us, and though we resist never so much, yet this deceiver still sticketh close unto us: So that Sathan sometimes leaves us for a season, and wee are not troubled with him, or his deceits. But our own hearts, they never leave us, they dogge and follow us at all times, in all places, upon all occasions still ready furnished with deceit, to beguile us.

3 Our own hearts can deceive us of themselves without Sathan: Sathan cannot without our hearts. And therefore in regard of us, our own hearts deceitfulnesse is farre the greater, as that which giveth Sathan all his advantage against us. He could not deceive our Saviour, because there was no deceit in our Saviours heart.

The Vse. This must teach us to account of our selves as of our chiefeft enemies wee are to contend with in this spirituall conflict. The Apostle stirres up to watchfulnesse and circumspection, by setting before us the strength of the Devill, as being powers and Principalities, farre stronger than flesh and blood: But there by *flesh and blood* the Apostle meaneth

Luke 4. 13.

Ephes. 6. 12.

neth, not so much the *corruption*, as the *weaknesse* of our nature. As if he should have said, We have not onely to conflict with weak fraile men, like our selves, that are but flesh and blood; but with farre more powerfull and puissant Adversaries, namely, the Devils. For the corruption of our hearts is our greatest adversary; this corrupt heart of ours is deceitfull above all things, even Sathan himselfe in some sort, as we have shewed. And therefore we must bend our forces against our selves, as well as against Sathan. Yea, the way indeed to overcome Sathan, is first to overcome our selves; and wee must so take heed to our selves, of other enemies, that we must also take heed of our selves, as enemies. A thing worth the noting it is, that the incestuous person delivered up to Sathan, did yet repent, and come out of Sathans power: But men once delivered to themselves, the lusts and deceits of their own hearts, are branded out of the Scripture, as men in a most fearefull and desperate case. Therefore *Paul* in his own person describing the spiritual fight, and the adversary a Christian is specially to encounter with, singles out the body of sin, this naughty flesh. *I fight not*, saith the Apostle, *as beating the aire*, and seeing no adversary, but I see my adversary, and strike at him: And who may this Adversary be? He tels us in the next words; *I beat down my body*, that is, not this outward man, but the body of sinne, the masse of corruption, both in the soul and in the body.

The *second Illustration* is from the cause of this deceitfulness; namely, the wickednesse of our hearts.

The

*Ita cave tibi ut
caveas ipsum.*

1 Cor. 5. 5.
2 Cor. 12. 6. 7.

Rom. 1. 24.
Psal. 81. 12.

1 Cor. 29.

2 The cause
of it.

The heart, saith the Prophet is deceitfull above all things, and *evill*; in this later clause shewing the cause of that spoken in the former.

Here two things are to be cleared, 1. What this illnesse of the heart is. 2 How it is a cause of the hearts deceitfulness.

For the first; The heart is evill, $\left\{ \begin{array}{l} 1. \text{Totally,} \\ 2. \text{Originally.} \end{array} \right.$

1 It is *totally* evill, and that two wayes: First, the *whole soule* is in evill: And secondly, *whole evill* is in the soule.

1 The whole soule is evill: this gall of bitterness hath imbittered, this leaven hath sowed, this leprosie hath infected, not this part, or that, but the whole and every part. Even from the understanding, as it were the crown of the head, to the affections, as it were the soales of the feet, there is nothing but boyles and botches. Whereof read a most lively description, *Ezech. 16*. In our Vnderstanding there is a very sea of ignorance, uncapable it is of things spirituall, and yet wise and wittie in wickednesse. The Conscience is full of blind feares, terrors, and torments; or else scared and senselesse. The Memory slippery, and waterish, to receive and retaine any good impressions; but of a marble firmenesse to hold fast that which is evill. The will pliable and obsequious to the Devil; in his hands as wax, but stiffe and hard as clay in Gods. The affections also are wholly disordered, perversly setting themselves upon wrong objects: instead of bathing themselves in the sweet fountaines of living waters, they swiftly lie tumbling in filthy and mirie puddles. If in
the

the eye there bee a beame of wickednesse : O then the great stack that is in the heart ! And if the tongue but the instrument of the heart , be such a world of wickednesse , and unruly evil , what then is the heart ? The whole frame of our hearts is continually evill . O the rout and rabble of filthy and impure thoughts that lurk in this dungeon ! The temple it was once of the Holy Ghost ; but now , as it fareth with many , materiall temples ; which as it is reported through covetousnesse of Inclosers , are become stables for horses : so this glorious temple is become a stinking stie , and stable of uncleane spirits , a cage of unclean birds , a den of theeves , a receptacle of all manner of pollution .

I I. All evill , the whole body of sinne , that is , the seeds and spawnes even of the vilest corruptions are in the heart of man . Naturally the best of us have an inclinablenesse even to the most odious and loathsome finnes . As in that *Chaos* at first Creation there were the seeds of all the creatures , fire , aire , water , heaven , earth ; so in mans heart of all sins : Vpon which let but the spirit of Sathan move , as once the spirit of God upon the *chaos* , & with the warmth of his temptations heat it , and no lesse ugly Monsters will proceed out of our hearts , than did once goodly creatures out of that *chaos* . Hence it was that those things which *David* spake of certain vile notorious wicked sinners , that their *throat was an open sepulchre* , the *gall of Aspes was under their tongue* , &c . are applyed by *S. Paul* to every mothers child of us : For there is neither a barrel better herring : but as the holy Proverb is , *As is water face answereth to face* ,

*Si trabes in
oculo strues in
corde.*

Prov. 17. 19.

face, so doth the heart of man to man. The image of our face in the water is no more like our face it selfe, than our heart is like the heart even of the vilest monster that ever was. And when we see such monsters in them, as in looking glasses, we may see our selves, and the disposition of our own soules. And thus we see how the heart is *totally* evill.

2 It is also originally evill. Evill did not begin first to pollute thy hand, thy eye, thy eare or any of thy outward parts, but it began with thy heart, to seat and nestle it self there, & from thence to diffuse and scatter its poyson into the externall members. *Out of the heart*, saith our Saviour, *come murders, adulteries, thefts, blasphemies, & such like stuffe*; even as the rivers out of the Sea. This is the fountaine, from whence all the streames of corruption flow: this is the womb, in which all these monsters are conceived: this is the shell, in which these Cockatrices are hatched. Thus we see how we are to understand this doctrine of the hearts deceitfulnesse.

The Use. I. Against the Papists, that do something lessen this wickednesse, and will have some reliques of goodnesse to remaine, some freedome of will to apply it selfe to good. II. To teach us all true humiliation in the sight of our own naturall deformitie. No outward ornaments should so lift us up, as our outward filthines should take us down. Art thou troubled with pride? I can prescribe thee no better, remedy, than to look upon the face of thy heart, in the glasse of the Word. For there thou shalt see thy selfe such an ugly, nasty, forlorne, mishapen creature, that thou canst not chuse but grow out of love with

Mat. 15. 19.

with thy selfe. It is thy ignorance that maketh thee so proud. If thou knewest thy selfe what thou wert, and haddest eyes to see this sinke hole, and what a deale of baggage passeth daily through it, thou wouldest be ashamed of thy selfe. God is a God of pure eyes, and cannot take any pleasure in evil: And wilt thou then take any pleasure in thy selfe, being evill, and nought but evil; yea, being but a very stinking dung-hill of evill? Whatsoever thy out-side may be, be it never so faire, thy in-side is naught; thou art but like one of the Ægyptian Temples, very glorious and beautifull without, but enter in, and nothing to be seene, but a Serpent, or some such venomous creature. Such litters and swarmes are there in our hearts, of vaine, vile, base, filthy, and dishonorable thoughts, affections, desires. Very *through-faires* are they for Sathans impure suggestions to walk up and down in; in regard of murtherous and malicious thoughts, very *slaughter houses*; in regard of unclean lusts, very *stemes* and *brothel houses*; in regard of the heat of boyling concupiscence, very *hot-houses*, and as the Prophet speaketh, like a *Bakers Oven*. Shall any now bragge of his own good nature, or crack with the Pharisee, that he is not so bad as other men, he is no extortioner, or oppressor? &c. Yes, thou blinde and boasting Pharisee, thou hast the seeds of extortion and oppression in thee; yea, and of all other sinnes besides. And these would break forth in thee, did not God, by his wise and powerfull providence, restraints thy corruption. By nature, the best, the mildest, and meekest man is a very Tyger and Lion. And wouldest thou account that

Hosea 7.4.

that Lyon to be of a better nature than his fellows, who therefore does no hurt as they do, because he is not loose as they are, but chayned up? Where Gods renewing grace hath not changed our nature, it is only the powerful restraint of his providence which keepeth men from the very outrage of villany. Shall we then be proud, because we are free from those offences, into which others break forth, and think we are made of some better mould? Nay, our nature is as untoward, and as deeply poysoned with rebellion as theirs. Therefore rather should we be humbled in seeing them. For, as was shewed, in them we may see our selves what we are. Peradventure thou hast some good parts of wit, memory, &c. to commend thee; yet for all these, thy heart is evill; yea, without a spirituall change, so much the worse, by how much those parts are the better. Even as the more fruitfull the soile is, so much the more will it abound with Thistles, unlesse it be tilled. And *the Lord knoweth the thoughts of the wise*, [that is, such as excell in natural gifts, that are the choysest and most picked men, even the very flowre of the rest] *that they are vaine.*

III. Here Parents, and all they who stand charged with the education of youth, must remember their duty. The heart of man in generall, the heart of all mankind, is strangely, and strongly wicked. Even in the heart of a yong child, as *Solomon* sayes, there is a *bundle*, and pack of folly laid up. And as *Moses* sayes, the thoughts of mans heart are evill, even from his child-hood. This corruption then of nature must be subdued betimes, else it will grow to that

1 Cor. 3. 20.
expounded.

Pro. 22. 15.

Gen. 9. 21.

that head, that it will be incurable. Look what skill, and dexterity is required to tame a wild beast, which had need bee gone about very earely, whiles it is but a little whelp, the same, nay farre greater, is required to tame and meeken this wilde, this wolvissh, and lionish nature of ours, that it may become tractable to Gods hand.

IV. This serves to take away the excuse which is so rife in the mouths of many, that when they sweare, speak vainely, or do otherwise amisse, yet they have as good hearts as the best. What is the reason then they have so bad tongues? *Out of the abundance of the heart the mouth speaketh.* When I see the smoak comming out of the top of the chimney, sure I am there is some fire on the hearth. When the floods of corruption come gushing out at thy eyes, eares, hands, mouth, there must needs bee a fountaine within in thy heart. For it is the heart that is originally evill. And therefore excellently *Solomon*, having described the wickednesse of some mens eyes, mouthes, feet, hands, at last, giving the reason thereof, sayes, *Lewd things are in thy heart.* And in another place, having said, *the thoughts of the wicked are abomination to the Lord*, hee addeth by way of opposition, *but the words of the pure are pleasant.* The opposition seemed rather to require that he should have said, *But the thoughts*; But by this kinde of opposition *Solomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talk of a cleane heart, when thou hast a foule mouth.

V. This teacheth us a right method in the practise

Pro. 6. 12. 13.
14.
Pro. 15. 26.

stife of repentance. That must first bee reformed,
 which was first deformed. Now as we have shewed
 the heart originally evill, that is the treasury and
 store-house of wickednesse: Therefore the first
 thing in repentance, must be the rising and clean-
 sing of the heart. If sinne had begun in thy out-
 ward man, then should thy reformation also; But
Eves heart was poysoned before her eye. And there-
 fore I do not so well like their advice, that wish men
 in repentance to begin with outward abstinence
 from sinne, as the easier, and so by degrees to come
 to the inward mortification of it. He were an un-
 skilfull Phyfition, that when the head-ach is caused
 by the distemperature of the stomack, would apply
 outward remedies to the head, before hee had pur-
 ged the stomake, where lies the matter that feeds
 the disease. The heart, as our Saviour teacheth, is an
 evil treasury, surcharged with the superfluities of all
 wickednesse, and hence flowes corruption, and hath
 a continuall eruption in the outward man; So that
 it is impossible, the outward man, or actions thereof
 should bee reformed, as long as the heart remains
 unpurged. Things in themselves good comming yet
 from an uncleane heart, are naught. Therefore *Sc-*
lonon excellently sayes, that not only the *pride* of
 wicked mens eyes, and hearts, but even their very
plowing, that is, whatsoever they do in things lawful,
 as eating, drinking, sleeping, yea, in the service of
 God, is *sinne*. Listen we then rather to the Prophets
 counsell, *O Ierusalem wash thine heart*, and to the A-
 postles, *Cleanse your hearts you sinners*. Let none think
 they are reformed enough when they have brought
 their

Prov. 21. 4.
 opened.

Ier. 4. 14.
 Iames 4.

their outward man to some evill conformity, their hearts yet inwardly swelling again, till they are ready to burst, with abondance of evill and noysome lust. No, the heart, as it is the fountain of this *naturall* life; and as at first it was the fountain of a *sinfull* life; so also must it be the fountain of a *spirituall* life; that as in the motion of the *primum mobile* in the heavens, all the inferior spheres are moved together with it: so here, the heart being spiritually moved by the holy Ghost, in the work of conversion, all our outward parts may move together with it; every one of them receiving from it, as from a good treasury their severall portions of goodnesse, *Mat. 12. Pro. 4.*

So much for the first point, what this wickednes is. The second is, that this wickednesse of the heart is the cause of this deceitfulnesse: which is the meaning of the Prophets conjunction of wickednesse with deceitfulnesse in this place. For this property of deceitfulnesse is by the Apostle given to sinne: and so our hearts come to be deceitfull, as they are defiled with sinne. For sinne blinds the minde, and so makes it easie to be deceived, and to mistake. We see how easily blinde *Isack* mistook the younger son for the elder. As easily are our blind hearts deceived, mistaking the motions of the flesh, for the spirit; suggestions of Sathan, for the voyce of the holy Ghost; preences and colours of zeale, for true and naturall zeal, &c. Thereafter therefore as sinne is more or lesse in the heart, so is deceit. The most godly men, by reason they are not wholly free from sinne, have also experience of this deceitfulnesse: But the deceitfulnesse of wicked mens hearts is farre

Heb. 3. 13.

Y

greater

greater, by reason that sinne in them is farre greater, even in his full strength and vigor, but in the godly sinne is as it were wounded in the head, and crazed in the braine; and so lesse able to deceive. The Scripture calls sinne in the godly, the *old man*; Now old men that are ready to dote for age, are twice children, and have no great store of craft.

Vfe. 1.

This must teach us, as we desire in the profession of religion, not to be deceived by our own hearts, so to purge, to rinse, and renew them daily by repentance, not suffering the least sin to be harboured there. For if we have an evill heart, affecting and nourishing but any one sinne, this heart will deceive us in the end, whatsoever be our profession of religion. *Iudas* may be an example for us. His heart was an evil heart, a covetous heart, even in the greatest heat of his following Christ, and preaching the Word. Therefore also it proved a deceitful heart, and at last betrayed him into the hands of that fearefull sin of betraying his Master. Neither is there any other reason why those forward and fervent ones, in the parable of the stony ground fell away, but the want of a *good and honest heart*, which only they that are figured by the last kinde of ground have. For as an honest man will not deceive another, with whom, so neither wil an honest heart deceive the man himselfe in whom it is. This was the reason why *Pharaoh* and others, their fits of godlinesse did not last; because there was no true change of their naughty and corrupt hearts. Remember we then the Apostles warning, *Take heed lest there be in you an evill heart, to depart away from the living God.* Where there

Heb. 3. 12.

is

is an unsound heart, there will be Apostasie in the end, whatsoever shewes be made. For an evill heart is alwayes a deceitfull heart.

Againe, this must further teach us not to trust them, in whom we doe discern an evill and unsound heart, let their outward shewes be never so glorious. For an evill heart will deceive the man himselfe in whom it is, much more will it deceive others. How now can any man safely repose any confidence in an unregenerate friend or servant, whose hearts are evill and unrenewed, though otherwise never so civilly honest? What assurance can I have of him, that hath none of himselfe? Or how should I think hee would not deceive me, who in the end must needs deceive himselfe?

CHAP. XXVII.

Of the unsearchablenesse of the heart, and of six notes to discover it.

OF the two former illustrations of the heart's deceitfulnesse, the greatnesse of it, that it is *deceitfull above all things*, and the cause of it, that it is *wicked*, wee have spoken: The third illustration followes, which is from the *unsearchablenesse* of it, *who can know it?* that is, few or none can know, not only others, but their own hearts.

Object. This may seeme to be against that of the Apostle; *No man knoweth what is in man, save God, and*

3 The unsearchablenesse of it. Where is it.

1 Cor. 2. 11.

Psal. 19.

Pro. 25 3.

Phil. 2.

the spirit of man. Answ. Man knoweth his inward thoughts, purposes, and desires, but the frame and disposition of his heart he knowes not, nor yet alwaies the qualities of those thoughts, whither they tend, what secret deceit lies and lurkes in them. He thinks that lawfull, which is indeed unlawful. Therefore *David* cryed out, *Who knoweth the errors of his life?* As it fareth with the eye, which seeing other things sees not it selfe, nor the face wherein it standeth, so is it with our hearts, knowing other things, yet ignorant of themselves, strangers at home. Wee know not what we are in present, much lesse what wee shall be hereafter, in tryall and temptation. So that that which *Solomon* speaketh of Kings hearts, *The heavens in height, and the earth in deepnesse, and the Kings heart, can no man finde out,* in regard of their secret projects and designs, is true also of all our hearts, in regard of their secret wickednes. Men think indeed that they know themselves wel enough: And it is grown into a Proverbiall kinde of speech, I know it as well as my selfe. Whereas in truth there is nothing wherein we are more ignorant. An evident argument whereof is that pride and selfe pleasing, that naturally is in us all. If thou haddest once seene what an ugly & deformed face thy heart hath, if thou knowedst what horrible filthines & corruption were enclosed in thy heart, this would humble and abase thee, both before God & man; this would bring thee quite out of heart, and conceit with thy selfe, and make thee according to the Apostles precept, *think thy selfe worse than any other.* But alas, how swell we in a conceit of our own excellency?
how

how stretch wee out our plumes? how despise wee others in regard of our selves? when yet if wee thoroughly saw the close corruptions of our own hearts, wee should think the worst better than our selves. Yea, in our very prayers, speaking to God, how farre are wee from the true humbling, bowing, and prostrating our spirits before the Lord? Whereas if we saw and felt our poverty and misery, wee should speak to God, as the poor beggerly wretch doth to the rich man. *The poore man, saith Solomon, speaketh supplications.* When a man comes abroad with his face full of spots, it is a signe that he knowes not of them, that he did not use the Looking-glasse before he came out: A farre more certaine sign it is, that as yet we have not in the Law seen the faces of our hearts, when we can so boldly and impudently come both into Gods and mans presence, with grosse corruptions unwashten out. When *Iob* saw in Gods glory, as in a glasse. his own corruption, how was he presently meekned? then he layes the hand on the mouth, abhorres himselfe in dust and ashes, and vilifies himselfe to the full. *Peter* also upon like occasion cries out, *Depart Lord from me, I am a sinfull man.* According to our humility is our knowledge of our selves. The more we see our corruption, the greater will be our humility. When *Paul* saw the filthy puddle of concupiscence that was in him, then was he thoroughly taken down indeed. Before he seemed to be alive to himselfe, but this so gastly a sight of the filthy visage of his own heart, as at his first conversion it almost struck him dead, so long after it made him cry out, *I am carnall: Miserable man that I am.*

Prov. 28. 23.

Iob 41. 5. 6.

Luke 8. 5. 6.

1 Cor. 4. 4.

Our great pride therefore argues great ignorance, our little humility, but little knowledge of our own hearts.

The Use 1. Let us not beare out our selves too much upon any mans judgement. For if wee know not our selves, and so may bee deceived in our selves, much lesse then can others know us, and so, farre more easily may they be deceived in us. *I judge not my selfe*, saith the Apostle, *for though I know nothing by my selfe, yet am I not thereby justified.* He that judgeth me is the Lord, who is greater then our hearts. Even the best have many secret faults, which they spie not, & therefore have need to pray: *Lord cleanse us from our secret sins.* Though our own hearts condemn us not, yet may we not please our selves therein, but still dread we the secret deceit of our hearts, so vast gulfes, that the bottome can hardly be sounded. As *Socrates* in reading a Book gave this censure; Those things which I understand, are good; so also, I think, are those things I understand not: so in judging of our hearts, contrarily; That which I have found out, & doe discern in my heart is exceeding ill, so I think is that also which as yet I doe not discern. By that little wee have already found out, should we judge of the rest.

I I. Here is comfort for Gods children, who seeing their own corruptions, are exceedingly cast down, and affrighted with so fearfull a sight. But we must learn to distinguish between corruption *seene*, and the *seeing* of corruption. The corruption which we see, offereth matter of discomfort; but the seeing of corruption yeeldeth great comfort. For here the Prophet telleth us, that no man can know it,

it, namely, of himselfe, and by the light of his own reason only. An argument therefore that God hath annointed thy eyes with spiritual eye-salve, is, when he hath thus enabled thee to see thy own corruption. Comfort thy selfe then in this work of Gods mercy, and assure thy selfe that that God who hath given thee to see, will give thee also in time, to subdue thy seene and disliked corruptions.

III. This must teach us to travell with our own hearts, in bringing them to a sight of their own corruptions. If wee be admonished of some man, with whom we converse, that he is false and hollow, how will wee labour to finde him out, and detect him? The Scriptures have given us warning of our own hearts, that they are deep and deceitfull beyond all measure. Doth it not then stand us in hand to labour to finde out this deceit and wickednesse? What a shame is this, that man who flies up into the heavens, and descends down into the deeps, and knowes all other things, should yet only not know himself? that hee should digge into the belly of the earth for gold and silver, & should not dig into his own heart to purge out the drosse which hath corrupted all that gold which grew there at the first?

Here none may discourage himselfe with these words, *Who can know it?* for they argue not an utter impossibility, but an exceeding difficulty. Which should sharpen our desires and endeavours, for the getting of this knowledge.

For first, there are certain discoveries, whereby even others may come to the knowledge of our hearts in some measure. And secondly, in the word

Meanes of discovery.

1 Discovery,
by the Word.

Hos. 7. 1.

Rom. 7. 9.
Luke 12. 51.

2 Discovery,
by Affliction.

of God there are infallible Notes, whereby examining our hearts, we our selves may know them, when others cannot so well.

For the first. There are six more especiall meanes of tryall and discovery of our hearts.

1 Is the *Revelation of Gods word*, whether the Law or Gospel. For whereas corruption lay a sleep in us before, the sound of the word awakens and irages it. *When I would have healed Israel*; namely, by the admonitions and rebukes of the word, *then the iniquity of Ephraim was discovered*, saith the Prophet. Before the Law came, *Paul* felt sinne more quiet, as if it had been dead: but sayes he, *when the law came, then sinne revived*. The like our Saviour shewes of the Gospel, that when it comes, it sets men together by the eares, onely because it worketh upon their corruption, which being by this meanes exasperated, shewes it selfe.

2 Is *Affliction*, both private and personall, as also publike in the persecution of the Church. The Sea, when it is calme weather, is as still and quiet as any river: but let the winds once rise, and you shall see a difference: Then you shall see nothing but raging and storming, and foming out mire & dirt. In peace wicked mens corruptions lie hid, then they will carry themselves to God and man more moderately: but let God lay affliction on them, and then as *Sathan* falsely charged *Iob*, see if they will not spit the very poyson of their blasphemy in the face of God himselfe. Yea, the regenerate man himselfe would hardly think there were so much infidelity, impatience, frowardness, rebellion, faint-heartednesse, love

of

of the world, and such like corruptions, as he shall finde and feele experience in the day of affliction. Therefore doth *Iames* call afflictions, temptations, because they serve to try us what is in us, and to discover the hidden corruption of our hearts. As *Moses* telleth the Israelites, God therefore humbled them with want, to prove them, and to know what was in them, that is, to make known. Here was the tryall of *Abrahams* sound heart, when God laid that crosse upon him, that grievous commandment of killing his only Son with his own hands; *Now I know*, saith God, *thou fearest me* that is, as *Austen* expounds it: Now I have made it known: For God is said to know, when he makes us to know: and in such speeches, he tels us of his own working of knowledge in us, not of his own knowledge. So we say a *joyfull day*, and *sad weather*, only because of the effects in us. For did not God know before that *Abraham* feared him? yes well enough. But *Abraham* did not know it before so clearely & certainly; For by meanes of this tryall he came to know himselfe. For usually man thinketh he can doe that which indeed he cannot, And contrarily: It is then as if God should have said: Now have I made the world and thine own conscience know thou fearest me: Now I have given thee a thorow tryall of the integritie of thine own heart. Here also was the tryall of *Iobs* good heart. Though in his prosperity he had trial of it by his many good works, wherein he was as rich as in his other riches, yet wee see how slanderously the Divell impeached it as mercenary; *Doth Iob serve God for nought?* Therefore that he might have

Iames 1. 3.

Deut. 8. 2.

In *Psal.* 44. Dicit sibi innotescere quod facit tibi innotescere; Opus suum tibi dicit, non cognitionem suam. Dicimus plerumque, latus dies quando serenus est; nunquid ipse deus gaudet sed gaudentem dicimus quia gaudentes nos facit. Sic & deus cognoscere dicitur quando cognoscentes nos facit. Dicit ad Abr. Nunc cognovi; Antea non cognoverat sed ipse Abr. antea non cognovit, quia ipsa tentatione ipse sibi innotuit; plerumque enim putat hominem se posse, quod non potest, &c.

Hom. I. ad pop.
Ant.

a more thorow prooffe of his integritie, all this outward prosperitie was taken from him. And then how meek, how patient was he? no murmuring no grudging, but *the Lord hath given and taken, blessed be his name.* He did not then say (as Chrysostome excellently notes.) How shall the poor doe, that were wont to be cloathed with the fleece, and to bee fed with the flesh of my cattle? If not for my sake, yet for such poor ones, my flocks might have been spared. And so Iobs graces shined more gloriously when his houses were overthrown, than when the doores of them were set open for the poor to enter in; when his flocks were stollen from him, than when the poore were sustained by them: For then hee shewed love to men, but now he shewed a more speciall kinde of love and obedience to God. For as in the Olympick games, the people might farre better judge of the feature, and elegance of the Fencers bodies, when they were naked, than when their cloathes were on: so may we then best judge of our selves, when God hath stript us stark naked of all the garments of our outward glory and prosperity.

1 Cor. II. 19.

Luke 2. 34.

But a farre more excellent triall are the common afflictions of the Church in persecution. For as the Apottle speaketh of heresies, so is it true also of persecutions, that they *must needs be, that the approved may be made known.* To this purpose excellent is the speech of old Simeon to the Virgin; *That Childe is appointed for a sign, to bee spoken against, that the thoughts of many hearts may bee opened.* Therefore Christ must bee contradicted, and opposed by the
high

high Priests and Governours of the people, that so the hidden hypocrisie of those which before followed him, and cryed *Osanna*, might be detected; as also, those their perverse and unsound thoughts of cleaving to Christ, if he had proved a temporall King, and had brought temporall felicity. Lo, then a knife to open the hearts belly, the knife of persecution. Here was the triall of *Nichodemus*, and *Ioseph of Arimathea*, with whom it fared in their affection to Christ, as with *Ioseph sonne of Iacob*, in his affection to his brethren: When he saw them in anguish and distresse, then hee could conceale his affection no longer, but cryed out, *I am Ioseph your brother*: For a brother, saith *Solomon*, is borne for adversity; namely, then to discover his affection, if hee have any. So when these two saw the unjust and cruell dealings of the Priests with Christ their elder brother, then though before they were but close Disciples, and one could hardly tell what to make of them, yet then they manifested themselves; then their love, their zeale, and hartly affection to Christ brake forth. For as *Solomon* discovered the true mother from the false, by taking a sword to cut the childe in two: so doe persecutors discover true Children of the Church from false, when by the sword of persecution they strike at their Mother. O, there be many of us in these dayes of peace, that makes great shewes: when the Fanne comes it shall appeare whether we be chaffe or wheat. The house built on the sand carries as good a shew as the house built on the rock, and in a clear Sun-shine day glisters as gallantly, but the winds

Pro. 17. 17.

winds and tempests when they are up, will quickly shew the difference. When a Serving-man follows two men walking together, we cannot tell who is his Master, till they part: so when the Gospel, and outward prosperity goe together, it is hard to judge whether of them we follow, till God make a separation of them by persecution. A Wolfe may fine himselfe to be a sheep by wearing a sheeps skinne; but let his fleece bee shorne, it will never grow againe, and thereby he will easily be discovered to be no true sheep: for the true sheeps wooll will grow againe after shearing: And so will Christs sheep, after they have been shorn by persecution. So a Parrot can counterfeit mans voyce but let it be beaten, and then it will fall to its own naturall voyce.

Now as by affliction we may judge of our hearts for the time *present*, what they *are*, so also for the time *to come*, what they *will be* For *impatience* in *present adversity*, argues there will be *insolencie* in *future prosperity*; and so discovers that *deceit* whereof we spake; namely, that if we were in a more plentifull and richer estate, we would be better, than now we are.

Chap. 20.

3. Discovery,
by Prosperity.

3 Tryall is by prosperity, nothing inferiour to the former by *adversity*: For as some like Snayles push out their hornes till they bee touched: so others with *Iothan* follow chase well, till they come where honey is. Nay, many there are whom affliction hath not detected, that peace and prosperity hath. The Parable of the Sunne and the Winde is known. Some of those in *Queen Maries* dayes, who

who kept their garments of faith and good conscience fast on, for all the shaking of the boysterous winds, which then raged most fiercely, yet afterward by the flattering rayes of that sweet sun-shine which followed, were ticed to unbutton themselves, and throw off their coates, at least, to weare them more loosely. How chaste was *David* in his afflictions? If an hundred *Bathshebas* had then met him in the wilderness, hee would not much have beene moved. But we know afterward, when hee was at rest in his Kingdome, how fearefully he was foyled. So that that which once those women sang of *Saul* and *David*, by way of joy and congratulation, may we as truly sing of these two trials, by way of mourning and lamentation. Adversity hath slaine his thousands, Prosperity tenne thousands. These two of all others are the sorest trials and have greatest force of detecting; especially, when they come both together, as in the three children; who at once were tried, both by the sweetnesse of the musick, to enchant their senses, and by the terror of the fire to affright and astonish their hearts. And so have many holy Martyrs been tryed both wayes, both by the threatnings, and by the faire and large promises of their adversaries. Contrary to that God gave in charge to *Laban*, to speak neither *evill* nor *good* to *Iacob*, that is, neither by flattery, nor force to goe about to bring him back again. And this argueth no able soundnesse indeed, when in both these trials together, we can acquite our selves. As in the Baptist, neither overcome with *Herods* prison, nor with the peoples conceiting

Dan. 3. 5. 6.

Gen. 31. 24.

ceiting of him to be the *Messiah*. In *Paul* and *Barnabas* also, standing out both against the preposterous affection of the *Lycaonians* when they would have Deified them, and against their divellish rage, when they would have stoned them. In *Daniel* likewise, whom neither the *Lyons* denne, nor the Kings favours and honours could any whit corrupt. Good gold put it into the fire, and there it will be purged and refined: into the water, and there likewise it will shine brighter. So a good man, when he is in the furnace of affliction, there he will leave much of his drosse behinde him: and when he flourisheth in outward blessings, they, together with his inward graces, shall be as a jewell hung upon a golden earing; he will verifie *Solomons* Proverb, *The crown of wise men is their riches*. But the unsound Christian is like to clay. It will quickly bee scorched, and dried up in the fire; and it will soone melt away and bee dissolved in water. As affliction would discover his infidelity, distrust in God, impatience, rebellion, &c. so a prosperous and flourishing estate will bewray his pride, insolency, contempt of, and cruelty against his poore brethren, besides his wantonnesse, voluptuousnesse, uncleannesse; all which lay smothered in affliction, like as poyson doth in the Snake, while he is benumbed with cold: Let a man handle a Snake then, and hee shall not feele his sting; so one would think it were a harmelesse creature: but bring him to the fire, and then touch him when he is well warmed, and thou shalt know he hath a sting: So oftentimes many corruptions, as cruelty, ambition, luxury, are

*Multorum quia
imbecilla sunt,
latent vitia: non
minus ausura
cum illis vires
sue placuerint,*

as it were benumbed, and frozen in men with the cold of poverty, obscurity, and other such like pinching crosses. Their wickedness is an unfolded, an implicate wickedness, like some pestilent fruit in the bud, or bird in the shell. But let the heart, the warmth, the sun-shine of honour, riches, authority, once open a way to their wickedness, and furnish them with means and occasions of doing wickedly, and then they will unfold their naughtiness at large, and fully shew themselves what they are. What an humble man was *Saul* before he was King, and in the first beginnings of the Kingdom? but afterward being confirmed in his Kingdom, what a tyrant proved he? Therefore, it is said that *Saul* reigned but two yeeres, because after the two first yeeres, though hee held the government still in his hands, his deceitfull heart was discovered, and hee did no longer reign, but tyrannize. So was it with *Nero* also, for the first five yeers, whom rule and domination discovered to be a very monster of nature. So truly it is said, that in place of rule and government, a man may quickly shew himselfe what he is. Strong drink tryeth the brain; and hard meat the stomach. When wee cannot drink of the wine of outward felicity, but we grow drunken and giddy-headed, and begin to play reakes, it is a signe wee have weak braines. When we know not how to digest our felicity, but it causeth a kind of windiness, a rising and swelling of pride and ambition in our minds, this argueth exceeding great imbecillity; And surely, thus it is with most. They are of such a disposition, that

quam illa quæ
cum felicitas
apparuit. Instru-
menta illis expli-
cando nequitiæ
desunt: sic tunc
se pens, etiam
pestifera, trahit-
ur dum regitur
frigore; non de-
sunt illi venena.
Sic torpens mul-
to tu crudelitas,
ambitio, luxu-
ria, ut paria
possimus audeat,
so tunc favore
efficitur. Eadem
vult, eos cognos-
ces, non posse
quantum vo-
lunt Sen. Epist.
41.

1 Sam. 13. 1.

Magistratus
indicat virum.

τὸν ὄλγον καὶ
τὰ πέντα.
Find.

*Sæpe rogare so-
des qualis sim
Prince futurus,
si fiam locuples,
&c. Dic mihi si
fias tu Leo, qua-
lis eris? Marc.*

2 Tim. 4.

Heb. 11. 37.

that being asked what they would bee, if they had abundance of riches and honours, they might truly returne that answere, *Tell me if thou wert a Lyon, what wouldest thou be?* which in effect is as much as to say, that they would be as cruell as the Lyon. This is an evident discovery of a corrupt heart. Now as the enjoyment, so also the possibility and hope of enjoying these outward profits and pleasures, is no small tryall. Many can no sooner heare sweet words and flattering promises of preferment and promotion, as it were the melody of *Nebuchadnezzars* instruments, but overcome therewith, they presently fall down, and worship the Babylonish Idoll. *Demas*, though he had continued a while in suffering with *Paul*, yet when the world, like a strumpet, presented herselfe in all her glory to his eye, bewitched with her beauty, he left *Paul* and the hopes of the world to come, and embraced this present world. *Moses* contrarily, though hee might easily have advanced himselfe, being the adopted sonne of the King of *Ægypt*s daughter; yet he relinquished all his hopes in the Court, and forsook all his possibilities of perferment, and clave to the afflicted Church of God. Among the many grievous trials of those Worthies in the Old Testament, it is worth the marking, how the Apostle hath joyned together the triall by the offer of prosperity, with the sorest trials of persecution. *They were stoned, they were hewen asunder, they were tempted, they were slain with the sword:* Lo, how the Apostle ranks the tempting and alluring words of the adversaries, promising the Martyrs if they would

would recant, aboundance of these earthly things : among their bloody and boysterous deeds, how he yoaks their tycing tongues, with their terrifying stones, sawes, swords. If then in such a case we can say with *Daniel*, *O King, keep thy gifts to thy selfe :* and with the Fig-tree and Olive, *shall I leave my sweetnesse, my fatnesse to aignes?* if for the conscience of the truth, we can neglect proffered profits, the tryall is as sound, as if we had endured the tortures of the rack.

IV. Tryall is by the *inequality of carriage*. It is hard for an hypocrite so to carry himselfe, but as sometimes or other, hee shall doe or speak something, which in no sort can stand or consort with his shewes of godlinesse. Though lust, covetousnesse, and other of his sinnes are never so closely couched within his heart, and he make faire semblance of a chaste and contented minde; yet hee will bee blurring out now and then, some words or other, which may yeeld shrewd suspitions and presumptions of his unsoundnesse, or else his very gestures and countenance will bewray him. For even out of these smaller things greater may bee gathered. As the verball lie, or lie of the mouth is discovered by the disagreement of the lyars mouth with it selfe, whence wee say, lyars had need have good memories, lest the later part of their tale contrary the former: so also is the reall lie, the lie which the hypocrite telleth in some of the actions of this life, carrying a shew of godlinesse, by the disagreement of his life with it selfe. For doe but compare one action with another, one part of his life

Z

with

Dan. 6. 17.

Judge 9. 11.

† Discovery,
inequality of
carriage.
*Libidinosum qui
sua caute vitia
legit interdum
tarpis sermo de-
monstrat, & a-
varitiam laten-
tem intrinsecus
parvule rei cu-
pido significat.
Minoribus e-
nam majora
manifestantur,
vultuque &
oculis dissimula-
ri non potest con-
scientia, dum
luxuriosa &
lasciva mens
lucet in facie, &
secreta cordis
nutu corporis ac
gestibus indican-
tur. Hier. sup.
Ezech. 1. 3. ca. 9.*

Acts 8. 20.

with another, his carriage here with his carriage there, and you shall see they agree like Harp and Harrow. Thus was *Simon Magus* discovered; *Philip* took him for a good Christian, because of his Baptisme, profession, hearing, &c. But all these were afterward proved to bee lies, because of the contradiction of those words; Here is money for the gifts of the holy Ghost. These things doe not well agree; to bee baptized, to professe, to joyne ones selfe with the Church, and to desire spirituall Graces for lucre sake. After then *Peter* had once heard those words come from him, he smelt him out presently; Away, thy heart is not upright: *Thou art still in the gall of bitterneffe*. Thus many in some companies are holy, in conversing with their betters carry themselves well; but in other companies, or conversing with their equals or inferiours, are nothing the same men. Some, among strangers, by their speeches and carriage, for the time, purchase a good opinion, who yet palpably lay themselves open among such where they are daily conversant. This then is a sure prooffe of a sound heart, when we walke with so even a foot, that howsoever it cannot bee but wee must have experience of humane frailty, yet wee never break out into such wicked and wilfull courses of falshood, injustice, or such like, which doe give the lie to all our former profession and practise, because they cannot stand in any sort with the truth of Religion. Nay, rather in our particular actions we so carry our selves, that one action may bee as it were a commentary to interpret the sincerity of the other, in case there might bee occasion

*Hom. 17. ad pop.
Ans.*

occasion to doubt thereof. As *Chrysostome* noteth in those Ministers that supplicated to the Judges for those that had offered disgrace to the Emperours Statues. When the Judges seemed more difficult, then they used great liberty and boldness of speech, and spake roundly to them; but when once they became flexible, and yeelded to their request, then they fell downe and kissed their knees and hands abundantly, shewing both true courage and boldnesse, and true meeknesse and mildenesse. Here both their actions were as a commentary each to other. Did any man doubt of their liberty of speech, whether it were not malepart saucinesse and presumption? Their humility in kissing the Judges knees, was enough to free it from that suspicion. Againe, might their humbling of themselves at the Magistrates feet, seeme to savour of too base and servile a spirit? their former truly ministeriall boldnesse sufficiently also acquitted them of this imputation. Thus when there is so sweet a proportion, and godly a harmony betwixt our actions, that they are so farre from confuting or confounding one another, that they answer one for another, justifie and approve one another, This is a good triall of our uprightness indeed.

5 Is when those are taken away which are our chiefest props and stayes to uphold us in godlinesse; If then we, wholly, or in part, goe back, it argueth unsoundnesse. Thus were the Israelites detected by *Moses* his absence in the Mount: For then they fell to Idolatry. So *Ioash* was a good King as long as *Iehoiada* lived; but after his death hee

5 Discovery,
removall of
our chiefest
stayes in god-
liness.
Exod. 32. 1.

2 *Chro. 14. 17.*

Judg. 2. 18. 19.
& 8. 9. 10.

Phil. 3. 27.

shewed himselfe what he was. So also the Israelites, while God continued a good Judge among them, were in some good order : yet *when the Iudge was dead, they returned, and did worse than their Fathers.* And so all the time of *Ioshuaes* government, and the good Elders that survived *Ioshua*, they kept themselves within some compasse. But together with them dyed all the Israelites goodnesse: *Another generation arose, which knew not the Lord*: So strangely were they changed. And so we see it is in many places from whence the powerfull Ministry hath departed ; how many that before seemed very religious have then grown loose and licentious ? Children of good hope, under good Parents and governours, have afterward proved most ungracious and ungodly wretches. Sober and modest Maides, under the straighter government of Parents, comming under the milder government of Husbands, have proved but bad wives : And good wives, during the watchfull eye of the carefull and conscionable husband, have proved afterward but wilde and wanton widowes. So many removing out of religious families into civill, and out of civill into prophane, have left behinde them all their religion and civility, and grown openly prophane and dissolute. Here then will be a good tryall of our soundnesse, if in the absence and losse of our governors, we still continue the same that in their presence, performing that which *Paul* wisheth the Philippians, namely, that whether he came among them, or were absent from them, yet they would still hold out in their good courses.

6. Tryals are fit occasions to provoke, and as it were traps to give a vent to corruption. Many are inwardly full of corruption, but they shew it not, onely for want of occasion. As a full vessell, unlesse it be tapped, cannot send forth the liquor it hath within. And this assuredly is a notable triall of the soundnesse, and discovery of the unsoundnesse of our hearts. Nothing for a man to bee chaste, when no provocation to vncleannesse; to bee temperate at a leane and poore table, where he cannot otherwise chuse. Here is the tryall of chastity, when with *Lot* wee can be chaste in *Sodom*: of temperancie, when with *Timothy* we can live temperatly in *Asia*, among the luxurious Ephesians. Here was the triall of *Iosephs* chastity, that though the occasion were offered by his own Mistresse to doe the deed, in such secrecie and security, yet the feare of God over-ruled him. Here was the tryall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the advantage in the Cave, yet he spared his life. Many seeme to bee meeke and moderate men, while they are well delt with. But let some injury bee offered them, and the contrary will appeare. And indeed there is no triall of meeknesse and patience, till we be provoked by injuries. It is no triall of fidelity in a servant not to filch when his Masters eye is on him; but when opportunity serves his turn to play the thiefe, when he could purse his Masters money without his knowledge, then to be faithfull, is true faithfulness indeed. Thus he soundnesse of every vertue is made manifest. For that wee are indeed, which wee are in temptation.

6 Discovery, fitnessse of occasions to provoke corruption.

1 Tim. 5. 23.

Gen. 39. 7. 8.

1 Sam. 24. 7.

2 Chro. 32. 31.

By this meanes was some unsoundnesse detected in *Ezekiah*, when in his triall by the Babylonish Embassadors presence, the Lord left him, *to try him*, with the Prophet, *and to (know) all was in his heart.*

Judg. 3. 4.

The heart then may know it selfe, if it observe how it carries it selfe in temptation. So it is said, the Lord suffered the Canaanites to remaine among his own people, to prove them whether they would obey his commandements.

VII. Discovery, by Affections.
Matth. 6. 11.

Psal. 4.

7 Triall is by our Affections : For upon what our heart is set, that is our treasure. Our great joy when things goe currant with us in the world, according to our hearts desire, and small joy in things spirituall, shew plainly what kinde of hearts we have to God-ward: Whereas *David*, because he had made Gods favour his inheritance, rejoyced more in it, than the worldlings in all their abundance of corne and oyle. Our fretting likewise and grieving at the losse of these outward things, is an argument of our voluptuousnesse, and love of earthly delights, and shewes plainly that we have laide up our treasure on earth. Whereas *Iob* because he had made God his portion, could be quiet at the losse of all at one blow. So our great anger for small injuries done to our selves, and still patience in the greater wrongs done to God, shewes what is the account wee make of Gods glory. Here was a notable triall of *David*s sincerity; Who was an a man deafe and dumb, and wholly senselesse at *Sbimeis* private reproaches of his own person; but not so at *Goliaths* publike revillings of God, and his Church: There how full of life and spirit, and holy impatience

Iob. 1. 21.

2 Sam. 16. 10.

2 Sam. 17. 26.

impatience did hee shew himselte to be? The like might be shewed in our other affections. Of them then take we through notice, if we will rightly judge of our own hearts. Doeſt thou feele that Chriſt is thy greateſt joy, ſin thy greateſt ſorrow, that when thou canſt not feele the preſence of the ſpirit in thy heart, thou goeſt mourning, notwithstanding all other comfort? aſſuredly as the holy Martyr ſaid, *If thou wert not a wedding childe, thou couldeſt never ſo heartily mourn for the abſence of the Bridegroom.* But alas, if we examine our ſelves by this note, how much imperfection ſhall we diſcover in our ſelves? How ſtrong are our affections both of joy and grieve, in things earthly? how weak in things ſpirituell? who findeth that hee mourneth for his ſinnes, as for the loſſe of his firſt born? *David* at *Absaloms* death could cry out in naturall ſorrow, *O Abſalom, Abſalom, would to God I had died for thee:* But not at *Vriahs* death, in godly ſorrow, *O Vriah, Vriah, would to God I had died for thee.* And ſo much for theſe ſeven meanes of the diſcoverie of our hearts.

Zech. 12. 10.

2 Sam. 18. 33.

CHAP. XXXVII.

Of certaine notes which the word of God giveth of upright heart.

Two marks to try the hearts sincerity, as

1 Humility.

Iohn 5. 44.
Acts 8. 18.

2 King. 10. 16.



After this discovery by the meanes, wee must lay our hearts to the rule of the word, and examine them by those notes which there are given of an upright and sincere heart. And those are many: I will name onely five.

1 A sincere heart is an *humble* heart. An hypocritical heart is alwaies proud, and vaine-glorious: As in the Pharisees, *Mat. 6.* And therefore our Saviour said to them, *How can yee believe, when yee seeke glory one of another?* And so in *Simon Magus* seeking his own praise and profit, in the desire of the Apostolicall gifts: Whom therefore *Peter* told, that his heart was not upright before God. In *Iehu* likewise wee may discern the same spirit, when he said to *Ionadab*, *Is thy heart upright, as mine?* preferring himselfe before *Ionadab*: Whereas sincerity is alwaies better conceited of another, and very fearefull and suspicious of it selfe. And so it will make a Christian when he sees another, specially a *Ionadab*, to say to himselfe, *Is my heart upright, so as is his?* Again, *Come*, saies he, *and see what zeale I have for the Lord of hosts.* Yea, but sincere zeale desires not to be seene of any, save him who seeth in secret. The Pharisees desire to be seene of men, because they seek the praise of men. Their lamps will not burne without this oyle. Wind-mills they are, which will

not

not turn about to do any good service, without the winde of mens praises. Hence it is that they have little zeale in prayer, unlesse it be in publike, that so ostentation and vaine-glory may warme their hearts. As in fasting once it fared with one that in the Monastery could fast whole daies together with ease, but in the desert he could not hold out untill noone, but his belly would crave presently. Whereof when he demanded the reason, this answer was returned him, that in the Monastery the praise of men was instead of meat to him, he fed there upon it, which sustenance failing him in the desert, his fasting strength also failed. But unto sincerity, her very obedience it selfe is meat and drink, *Iohn 4. 34.* In other works, the worker must have meate, or else he will not hold out in his work, But unto sincerity, her very *works* is her *meat*. Hypocrisie, which is soone tyred at this work, without the refreshment of humane praises, well may it seeke for publike theaters: But sinceritie hides it selfe in the closet, and as in prayer, so in all good duties shuts the doore.

And as the sincere heart is humbled in regard of the end whereat it aimes in doing any good, namely Gods glory, not daring in any thing to seek it selfe; so also in the manner of doing, not daring to trust it selfe, but affected with a through sense of its own infirmitie, it resteth it selfe wholly upon the power of God, to be perfected in her weaknesse. *Peter* therefore in that wherein his heart was unsound, and deceitfull, shewed this spirit of pride, and vaine confidence in himselfe. For hee could not think that strength wherby he thought to stand was of *Christ*; because

because Christ flatly denied him his strength, and *Peter* never prayed for it. And yet lo, how confident he was? *Though all men, yet not I*; as though there had beene more in him, than in any other. Yea, he contradicted Christ, admonishing him of his frailty, and as *Marke* notes, the more Christ warned him, the more confident and peremptory he was.

Lastly, after the doing of every good thing, sincerity still remaines humble, & when men would Deifie us, it will not accept of any such honours, but sends them back to the Lord, as in *Daniel*, & the Apostles. And thus, if we be sincere in all things we do, there must be humility, *preposed* in regard of the *end* wee must look at; *opposed*, in regard of the *manner* of doing; *imposed*, after we have done, as a curb to restrain us lest we rejoyce not in the Lord but in our selves.

Object. But this is a hard saying, will some say and if the cause be this, who then can be sincere? for who is there that is not tainted with pride, if not in all, yet in some of these three respects?

Ans. It is one thing for a mans eye to glance towards a thing, another thing to fix and fully to settle it selfe upon it. Thoughts of pride and vaine-glory may *rust* into the heart of a sincere Christian; they *rest* onely in the heart of an hypocrite, who is set on work onely by them in all his actions, and seeks only to give contentment to them.

I adde further, if sincerity bee not humble in this first kinde of humility, yet at the least it is humble in an *after-humility*. If it have been over-seene in the doing of any thing in pride, it is twice as humble afterward, because it was not humble. A notable difference

Dan. 2. 30.

Acts 2. 12. &
14. 15.

*Nisi humilitas
omnia que bene
facimus & pre-
cesserit & comi-
tetur, & conse-
cuta fuerit, &
preposita quam
intueamur et op-
posita cui adhe-
reamus & im-
posita qua reprimamur, &c.*

Aug Epist. 5. 6.

rence

rence betwixt sincerity and hypocrisie. There may be some kind of humility in hypocrisie, and of pride in sincerity: but hypocrisies humility is followed with pride, and sincerities pride with humility. This later humility is the better. And here onely it is seemly for vertue to come behinde vice. Hypocrisie is proud because it is humble: Sincerity is humble because it is proude. *Epaminondas*, a Thebane Capitaine, the day after the victory and triumph, went drooping and hanging down his head; and being asked why he did so, answered: Yesterday I felt my selfe too much tickled with vaine glory; therefore I correct my selfe for it to day. The same is the spirit of the sincere Christian, of the true Israelite. As you may see in the example of *Ezekiah*, of whom it is thus written; *His heart was lift up, notwithstanding Ezekiah humbled himselfe after his heart was lift up.* In a sincere heart there must be either the *fore-humility* or the *after-humility*, which is the more severe of the two; either the directing *humility*, for the right manner, or else the *correcting-humility*, for the erroneous manner of doing. If wee can follow the swing and sway of our own proud and vaine-glorious affections, without all respect of Gods glory, and yet never be truly humbled afterward: this is palpable hypocrisie, we have not so much as the least drachme of sincerity: Which is many times more humbled for such mixtures, and defilements of good works, than for some works simply evill in themselves.

2 The sincere heart is a *good* and *honest* heart as our Saviour calls it. The honest heart is that which cherisheth an universal hatred of all sin, without

2 Chron. 31:
25, 26

2 The good
and honest
heart.

out

Psal. 119. 3.

Psal. 125. 4.

Iob 20. 12.

2 King. 10. 29.

out exception, and carryeth constant purpose, and resolution in nothing willingly to sin against God, but to endeavour it selfe to the utmost, in every good way of Gods commandements. Whatsoever it shall know to be a sinne, it will not purposely and deliberately doe it for all the world, it will not *detaine the truth in unrighteousnesse*. This note the Prophet David giveth: For having said, *Blessed are the upright in their way*, hee teacheth us to discern them by this note, *Surely they doe no iniquity*. And in another place, he opposed such as walke in any crooked wayes, to the upright in heart. *Doe good, O Lord, to those that are upright in heart: but those that turn aside by their crooked waies, &c.* It is the property of an hypocrite, to dispense with his conscience, at least for some one speciall beloved sinne. As Iob among other his characters makes this one, that he *holds his wickednesse as a sweet thing in his mouth, and hideth it under his tongue, and favoureth it, and will not forsake it, but keepeth it close in his mouth*. Now this honest heart, as it hates all sinnes, so at all times. Sometimes the unsound heart will hate sinne, when there is no benefit by it, but if after it may chance to bee beneficiall to our selves, then wee love it. Here is a notable triall of sincerity, to preferre vertue before vice, then when in humane reason vertue shall be the loser, vice the gainer. This note discovered false hearted *Iehu*. Hee would not down with the worship of the Calves, as well as with *Baals*, and why? because hee thought that would be dangerous for his Kingdome, if the Israelites were let go to the Temple at Jerusalem to worship. Therefore

for *Ieroboams* policie still prevailed with him. By this note many are detected for unsound.

Those that pretending conscience of small matters, stick not at greater. Like the Pharisees, straining at a Gnat, and swallowing a Camell. Hypocriticall *Saul* seemed to make a haynous matter of eating the flesh of beasts with the blood: For unto the people thus offending, he said, *Ye have dealt wickedly*; but it was nothing with him to spill the innocent blood of worthy *Jonathan* his sonne: for unlesse he had been hindred, he had put him to death. Nay, he was so scrupulous, that he would not so much as name a guilty man or a sinner, but in casting of lots: in stead of saying, shew the nocent or guilty, he said, *Shew the upright, or innocent person*, as *Tremelius* reads. And yet this man at the same time, made no conscience of cruell and bloody oathes. The Priest in the Gospel, when he saw the wounded man lie halfe dead, he went on the other side of the way, fearing lest by comming neere unto him, hee might contract some legall uncleannesse. but he feared not to passe by, without all mercy and compassion, his poor and distressed neighbour. The Pharisees would not defile themselves in comming into the common Hall on the day of preparation to the Passe over, but they scrupled not a whit to imbrue their hands in the blood of the innocent Lamb of God. In no case would they eat in vessels unpurified, but the meats which they did eat in those vessels, were horribly polluted, both with injustice and oppression, in the getting of them, and with intemperancie and riot in the eating of them. And this

1 Kin. 12. 26.

1 Sam. 14. 33.

Ver. 42. Cedo integrum; id est, dec'ara, quis sit innoxius pro eo quod est declarata nocentem, sed euphemismo utitur ut solent hypocrite, Iun. Luke 10. 31.

Iohn 18. 28.

Matth. 23. 25.
opened.

Matth. 27. 6.

Qualis hec innocentie simulatio, pecuniam sanguinis non mittere in arcam, & ipsam sanguinem mittere in conscientiam ? Aug.

Luke 16. 10.
Iohn 12. 6, &
18. 3.

this is the meaning of that of our Saviour; *Woe bee to you Scribes and Pharisees, hypocrites; for yee make cleane the outward side of the cup and platter: but within they are full of bribery and exresse.* So likewise *Indas* his thirty pieces at no hand must goe into the treasury, because it was the price of blood. What a counterfeiting of holinesse was this, not to suffer the price of blood to lie in a *Chest*, and yet to suffer blood it selfe to lie in the *Conscience*:

2 This note likewise discovereth such for unsound, whose conscience is only for the greater matters, the importants of the Law, *Mercy* and *Iudgement*, without any regard of *Mint* or *Annisie*, though these also be Gods commandements, and ought to be regarded. A sincere heart is like to the eye, troubled with the least mote: or like a neate spruse man, that no sooner spies the least speck or spot in his garment, but he gets it washed out: Whereas a nasty sloven, though hee be all to be-smearred and befoiled, he can endure it well enough. A delicate Garden may not have the least weed in it, though the *Wildernesse* be all over-grown with them. And a Box of precious Oyntment may not have the least flie in it, though a Barrell of Pitch have swarmes of them. A strait shooe cannot endure the least pibble stone, though a wide one may endure a greater. An unsound Conscience is large, and can swallow down any thing: The sincere Conscience is strait, and the least bone, though but such as are in little fishes, will stick in her throat. And certainly *hee that is unjust in the least, is unjust also in much.* *Indas* being unfaithfull to Christ in the matter of money.

money, proved also at last unfaithfull to him in the matter of his *life* it selfe. And *Solomon* tels us, how he that will lie ordinarily in common speech, will lie also before the judgement-seat, when he is produced as a witnesse: as contrarily, he that is a true witnesse-bearer there, will not lie in his ordinary discourse. For this I take to be the meaning of that Proverb. *A faithfull witnesse will not lie: but a false witnesse bloweth forth lies.* If a man be truly faithfull in much, he must needs also be faithfull in little. For the same God that requires his fidelity in the one, requires it also in the other. *Saint Paul* upon this ground confirms his sincerity in a matter of private promise to the *Corinthians*, concerning his comming to them, by his sincerity in the preaching of the Gospel, a farre greater matter: *God is witnesse*, saith he, *that our word*, that is, promise of comming, *towards you was not yea and nay*: Why? *for the Son of God*, that is, my preaching of him, *was not yea and nay*. Neglect then of small matters may justly bring our obedience in greater matters into suspition of unfaithfulnesse. And therefore in this regard must conscience be made of obedience, even in the smallest matters, and that upon the death, namely, that we may approve our obedience to bee sound and free from deceit. For in greater matters if we should not stand out, all the world would cry shame of us. And here it would be hard to say, whether the shame of the world, or conscience of Gods commandement urged us. But in lesse matters the world rather will cry shame of us, if we do stand out: And therefore in our obedience here Gods commandement seemeth to

Pro. 14. 5.
expounded.

1 Cor. 1. 18. 19.

o carry the greatest stroke with us.

3 This note discovereth those also for unsound, that having some care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Saviour calls the Pharisees *hypocrites*, and resembles them to painted Sepulchers. Art begins where Nature ends. Nature in the framing of mans body, begins first with the heart, and other such inward parts, and then in the last place comes to the face, and the outward parts. Thus is it with hypocrisie, which is an artificiall kinde of holinesse; it begins and ends in the outward face and fashion of religion: the inward pitch, the heart and substance thereof it cannot attaine unto. But the heart and the purity thereof, is the speciall thing the sincere Christian looks unto. Gods Israel is pure in heart, so that though sometimes the hands be defiled, yet then the heart is not alike polluted: but still the true Israelite may say, *My heart is awake, though mine eyes sleep*. Whereas the base Israelite may say contrarily, *My heart is asleep though my eyes be waking, and my tongue bee walking. My heart is foule, though my hand be never so fine*.

Can. 5. 2.

3 The plaine
& open heart.

Psal. 139.

Psal. 142. 5.

3 A sincere heart is a *plain* and *open* heart, not desirous to smother, or craftily to conceale its sins, but rather to have them laid open, and to have the conscience rubbed and ransacked. So that with *David* it cryeth; *Try mee, O Lord, and see if there be any wickednesse in me*: and with the same Prophet, *let the righteous smite me*. But an unsound & crooked heart, as well as crooked legges, loves to be hid. It hates the light; it cannot away with reprehension, but
would

would rather eat of the delicacies of flatteries, against which the Prophet, prayeth, *Let not my soule eat of their delicacies*: Let me not delight in their clawings, but rather in the blowes of righteous reprehensions. Neither in any sort can it endure triall. Guilty *Rachele* durst not rise, when *Laban* came into her Tent, to search for his Idols. On the contrary, as it argued humilitie in the 11. Disciples, to suspect the worst by themselves; so also sincerity, that they were not privie to any such wickednesse, when hearing our Saviour foretell the treachery of one of them, they offered themselves to the triall, saying, *Master, is it I? is it I?*

4 A sincere heart is alwayes most severe against sinne, where nature and carnall respects would teach us to be mildest: As first to our selves. Indeed sincerity cannot endure sin in any, in it self least of all. An hypocrite will not endure the least sin in others, no not so much as a moat in his brother; so sharpe is hee: in the meane time he can endure a beame in his own eye; so indulgent is he to himselfe. *Judas* could adjudge *Thamar* to the fire; upon himselfe yet being farre deeper in that transgression, he could pronounce no such sentence. *David* by snorting in his own sin, when yet he sentenced a proportionable sin, related in the person of another: Wherein he bewray'd want of uprightness. It was said of *Anthony*, *he hated a Tyrant, not tyranny*: It may as truly be said of an hypocrite, he hateth sinners, not sinnes. For he nourisheth many in him, notwithstanding the rigour of his zeale against other mens sinnes. This is an ill signe, wheresoever it is. A good heart is ready to throw the first stone at it selfe, being slower in

A a

cenfuring

Pfal. 141. 4.

Gen. 31. 35.

Matth. 26. 22.

IV. Greatest severity against our own sins.

Matth. 7. 3.

Gen. 38. 24.

2 Sam. 12. 5.

Tyrannum non tyrannidem.

censuring others. None can say so much against it, but it selfe will be ready to say much more.

And as the sincere man will no more wink at his own sinnes than at anothers, so neither at theirs to whom hee is tyed more by naturall and wordly respects, than others, to whom he is not so tyed. No more at his own children than at others, at his own parents than at anothers, at great and riches ones, than at the meaner ones; at friends to whom he is bound for, and depends upon in hope of kindnesse, than strangers that have no interest at all in him. Sincerity is free from partiality. With *Levi* it knowes neither father nor mother, neither King nor Kæsar. This the Pharisees, though hypocrites, knew well enough when they said; *Master, wee know thou teachest the way of God in truth*, that is, in sincerity and carest not for any mans person no not for *Cæsars* himself: Tell us then, whether is it lawful to give tribute, to him or no? Here then was *Ionathans* sincerity, when he condemned his own Father, and that a King, in his proceeding against *David*, and defended *Dauids* innocencie. Here was old *Iacobs* sincerity on his death-bed, when fatherly affections are most lively, so deeply censuring *Ruben*, *Simeon*, *Levi*, his own sonnes. Here was *Iohn Baptists* sincerity, that he would not be silent, no not at *Herods* incest. Here was our Saviours sincerity, that his mouth was not stopped with the Pharisees good cheare, but even at their own tables laid them out in their own colours, and entertaines them with as many menaces, as they did him with dishes of meats. Here was the Benjamites unsoundnesse, that were ready with
the

Matth. 22. 16.

1 Sam. 19. 4. 5.

Gen. 49.

Mark. 16. 18.

Luk. 9. 37. 42.

Judg. 10. 14.

the sword to defend in their brethren such prodigious lusts, which they could not but condemne in their judgements, and in others no doubt would have bin ready to have punished with their swords. The Prophet joyneth these two together: *Thou art a God of pure eyes: And canst not behold iniquity.* So must it be with vs, if we will be pure and sincere in heart, we must behold no iniquity, no not in our selves, or those that are nearest unto us. For sincerity, as it loveth goodnesse even in the greatest enemy, so it hateth sinne even in the greatest friend.

Hab. i. 13.

Lastly, to omit many other notes, sincerity simply rejoyceth in goodness, & in good things themselves, and the glory of God thence arising. Therefore as it grieveth for other mens sins, so it rejoyceth in other mens obedience. Many are of a contrary spirit: They can be grieved for their own sins, but not for other mens. Here it is suspicious, wee grieve not so much for Gods cause, for the dishonour our sins have done to him (for then we should grieve also at our brethrens sins, because they also staine Gods glory) but for our own sake, for fear of feeling of some evil, procured to our selves by our sin: and such grief argues rather self-love, than any true love to God. So likewise they can be cheared when they see Gods glory set forth by themselves in any good work, not alike, when by others: Nay, rather they grieve at those good works of others, if of any marke, wherein they have had no hand themselves; Like those Ephraimites that said to *Iptah, Wherefore wentest thou to fight against the children of Ammon, and didst not call us?* But the sincere Christian, so God be truly glorified,

V. Rejoycing and grieving for others graces and finnes, as well as our own.

Judg. 12. 1.

1 Chro. 10. 27.

John 1. 47.

Phil. 1. 18.


though it bee without his help, yet rejoyceth and giveth thanks, nothing lesse than if himselfe had been the instrument. If any good thing be done, he doth not stand curiously enquiring of the Author, of his judgement, of his affections, to find out something to imbase the work; but is glad that any glory is brought to God, or good to his Church, and with thanksgiving taketh his part of benefit thereout. Even as in eating of meats we aske not where or how it was got, but fall to it; and in the Shambles, the Apostle willet not to enquire whether it had been sacrificed to the Idoll or no, but being good meat, and fit to be eaten, without any more adoe to buy it. Thus *Nathanael* the good Israelite, did not so stand upon, or stick at *Nazareth*, but that hee would goe and try what our Saviour was. And though the Philippick Preachers preached of envie and vaine glory, yet for the matter soundly, their corrupt manner, what was that to *Paul*? that Christ was truly preached, he therein rejoyced, and would rejoyce. It is not then sincerities palate, not to relish good meat, and well cooked, because we relish not the Cook.

Thus I have shewed both the meanes to discover, and notes to try our false hearts by. And of the third illustration of the deceitfulnesse of the heart, namely by the unsearchablenesse thereof, so much.

CHAP.

CHAP. XXIX.

Certain general Uses arising out of the former doctrine of the hearts deceitfulnesse, or any exhortation to watchfulnesse over, and dealing wisely and straitely with our hearts.

AVING by Gods goodnesse thus finished the whole doctrine of the hearts deceitfulness, it remaineth now in the conclusion, that besides those particular uses, which wee have already made of some of the particular branches of this doctrine, wee shew also the generall which ariseth from the whole. And they are specially five.

I If our hearts bee such deceivers, it stands us then in hand alwaies to have our eyes in our heads, and to have our wits about us, having to deale with so notable a jugler, so full of cunning tricks & sleights, continually ready to snare us. We walk in the midst of snares, not onely neere them, but in the very midst of them, compassed with them on every side. Therefore let us alwayes bee suspicious, and jealous over our hearts in all places, and upon all occasions in our solitarinesse, in our company, in our businesse with men, in our dealings with God, in hearing, praying, meditating; in our dealings also with Sathan, in wrestling with his temptations. When the Philistims were going out to warre against the Israelites, they durst not let *David* goe with them; they had him in jealousy, because of the love he bare to his own Countrie,

Vses 5.

1 For watchfulnesse.

Chrys. hom. 15. ad pop. Ant.

1 Sam. 29.

and therefore put him out of the Armie. Happy were it for us in our spirituall warre with Sathan, if we could as easily rid our selves of our naughty deceitfull heart, as they did themselves of *David*. Wee have farre greater cause to susp:^t our heart, than they *David*. The acquaintance of the flesh with Sathan, and Sathans interest in the flesh, is greater than the Israelites in *David*. Besides that, they never had any experience of *David*s deceitfulness, and unfaithfulness, as wee have had of the flesh: Therefore I say it were well, if wee could wholly cashire this treacherous and perfidious flesh. But since it sticks so close, as that we cannot possibly be shift of it, therefore we must alwaies have an eye over it; even as we would have over an untrusty pilfering servant, who not observed, will filch. For certainly such is the deceitfulness of our hearts, that if our eye be never so little off them, off goes the yoke of the Lord presently, and they break out into some unlawfull liberty or other. Keep wee then our hearts, as *Solomon* counsels, fenced with a double guard, as the Jayler his close prisoner. See the doores bee fast locked: Yea, look to the windows, as *Iob* did. If there bee any open passage, this deceiver will either let in some body to him, which should not come in, or else he will out himselfe. If wee fall asleep and neglect our watch, either the Divell, and his suggestions will enter; even as when the fence of a vineyard is down, then the wilde boare, and all manner of wilde beasts come in and devoure all; or else our heart it self will wander abroad, like gadding *Dinah*, in the idle roving

of

Pro. 4.

Iob. 31. 1.

of her own vaine imaginations. Thus then should wee think with our selves every morning. This day I am to venture into the world, and snares every where lie thick and threefold; if I take not heed, easily shall I be caught. For what alas is there wherein my heart is not ready to deceive me? I am now going to prayer: My heart will bee ready to thrust in idle and wandring fancies, unlesse I watch over it. I am now to give an almes, or to goe to confer with my Christian friends: Pride and vaine glory will foile mee, unlesse I look well to my selfe. I am now going to deale in such a controversie, with a contentions and wrangling man: My heart will quickly break out into rage and distemper, and my mouth, will soone overshoot it selfe, if I hold it not as with a bridle. I am going to a feast: if I put not a knife to my throat I shall easily bee over-reached by my deceitfull appetite. If I let loose the reines to mine own corrupt heart, I shall soone offend in excesse, either of meat or mirth. I am now to goe forth into the street: And how many are the temptations ready to incounter mee? even every thing I either see or heare. If I see my enemy, in what danger am I of wrath, and malice? if my friend flourishing, of envie? poore, of disdain? if a beautifull woman, of lust? If I heare rotten speech, how ready am I to be corrupted with it? if reviling and injurious, how ready am I to be provoked with it? This is the cautelousnesse wee must use in all our occasions whatsoever: For all places are full of these snares, the street, the house, the board, the bed, the closer; yea, the

Prov. 23. 2

2 Tim. 4. 5.

Matth. 6.

Church, the pulpit. The exhortation of *Paul* to *Timothy*, *watch thou in all things*, is needfull, because the heart, deceitfull above all things, is also deceitfull in all things, even in the best things that may bee. And therefore Christ bids us take heed to our hearts, even in our almes and prayers, and other the holiest services we can possibly performe, for even in them snares will be set for us. In these actions we had need shut the doore of our hearts that our minds steale not away from God. Never then trust thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou carry not alwayes so heavie a hand and narrow an eye over it: No, if thou look not thus straightly to it, it will be gone, as a wild horse, if a man once let goe the bridle, as he is walking in his journey: And then when hee is once gone, hee will not bee gotten againe in hast; but a man must spend as much time in recovering of him, as would haply have been sufficient to have dispatched the whole journey. So will it fare with thy heart, if once thou let goe this bridle of watchfulnesse, it will run out so farre, that it will bee long ere thou wilt catch it againe. It will be so frozen, that it will be long ere thou can bring it to melt. It will be so loose, and idle, that it will be long ere thou canst work it unto true devotion: and thou must spend as much time, nay more, in seeking to regaine thy heart againe, and to bring it into temper and tune, for the service of God, than would have served for the good performance of the service it selfe. But above all things see thou trust not thine heart with such things

things as may bee dangerous occasions to evill. Look better to it than so. Be as fearefull of this, as thou art of giving a knife to a Child, or a sword to a Mad-man. Thine eyes cannot bee quick enough for thy heart then. The Mad-man will speak sometimes so soberly, and use such faire perswasions to be unfettered, and promise that he will be so quiet, &c. But no sooner is he loose, but he playes reakes, wounds, slayes, destroyes whatsoever is in his way, yea, even him that loosed him: So likewise deale our hearts with us; they can flatter with us: and O why should we trouble our selves so much, alwayes to be looking to them? and why should we deale so hardly with them, alwaies so to keep them in, as a bird in a cage? to hold them so short of all liberty? why? they have better government of themselves, than that we need to feare them so, &c. But when once they have got free, then they serve us like the Mad-man, so that we shall rue the time that ever we gave them liberty.

2 This deceitfulness of our hearts must cause us often to renew our covenant with God, and by solemne vowes and protestations of our repentance, as it were with strong ropes, to binde and hold fast these fugitives. If a man be known to be a common deceiver, we will never take his word for any thing: but if wee must needs deale with him, we will be sure to have his hand and Seale, and the best security we can get. So wise and wary are we in the matters of this life. Well, thy heart is far more cunning to deceive thee, than the craftiest fox that is, to over-reach his neighbour. But not now

so

2 Vse, To
binde our
selves to God
by covenant.

Chap. 21.

1 Sam. 14. 17.
18. 19.

Vers. 23.

1 Sam. 26. 21.

so simple as to believe every sigh, every wish and word, every motion, and inclination of the heart. For how often, as I have shewed before, doe our hearts deale like *Zarah* when he was to be borne, made many good proffers of comming forth out of their sinnes, as it were the darknesse of the womb, into the light of grace, but they recoil presently? Every slight occasion is in steade of a *Perez* unto them. And yet loe the fillinesse of men; to believe their hearts that are so light of faith. They think verily when they feele some fit of good affection, O now I have got the victory, sinne shall never so prevaile against mee as it was wont; when yet the same houre, it may be, sets them in a worser taking than ever before. *Saul*, though affected with *Dauids* apologic, he acknowledged both *Dauids* innocence, and his own unjustice; and though with teares, with good words, *My sonne David*, with good prayers, *The Lord render thee good*, he witnessed good will to *David*; yet for all this *David*, trusted him not, but kept himselfe in the hold still: For shortly after *Saul* was hunting after him againe. And though then also he seemed to relent, and promised *David* peace, *Come againe my son David, I will doe thee no more harme*; yet for all that *David* hearkned not: For what heed is to bee taken to a false and fickle hearted mans words? Our hearts being as fickle and inconstant in their relenting affections towards the Lord, as *Sauls* was toward *David*, should wee trust them any more in such fits, then *David* did *Saul*? No: but since even the strongest bonds are too weak to hold such slippery hearts

hearts, that they slide not out of our hands, therefore cause them to enter into a solemne Covenant with the Lord, as those in *Nehemiah*, *Ezra*, and the *Chronicles*. Thus did *David*, *I have sworne*, saith hee *and will performe it, that I will keep thy statutes*. In evill things to which we are prone by nature, we can bind our selves by oaths & vowes, when we feel our selves disposed unto them; as to revenge, when the injurie is fresh, and our hot blood is up: how much more then should wee doe the like in good? The Divell sees that wrath is a fire soone out; therefore hee will nourish it with an oath: how much more should we nourish the fire of zeale and good affections, which have no fewell from within us, as anger hath, and so are farre more easily extinguished? how much more I say should wee maintaine, and uphold in our selves all good things with this prop of an oath, and covenant-striking with the Lord? And here see that thou register, and record in thy accounts-booke this thy Covenant, that so when thy deceitfull heart shall be offering to start aside, and give thee the slip, thou mayest presently recall it, and keep it in with putting it in minde of this covenant. What? didst not thou on such a time, when thou wert humbled under the hand of God, and haddest some good desires kindled in thee by his Spirit, didst not thou then solemnly give thy faith to God, and by the straightest bonds of thy vow and oath, firmly knit thy selfe unto him, and wilt thou so soone bee offering to make escapes from him? Hast thou so soone forgotten thy covenant? Thou false fugitive: But yesterday wast thou

Neh 10.
Ezr. 10. 3.
2 Chro. 15. 12.
Psal. 119. 160.

*Chrys. hom. 8. ad
pop Ant.*

3 Use, For
wisdom to
apprehend all
good oppo-
tunities.

thou brought home to thy Master, then thou humbledst thy selfe unto him, soughtest reconciliation, promisedst more faithfull service. And yet art thou now offering so quickly to take thee to thy heeles againe?

3 This deceitfulnesse of our hearts must teach us wisdom, to take them at the vantage, when at any time wee finde them in a good moode, in any sort well affected, or disposed to any good duty. Thou hast this wisdom in the things of this life: Having to deale with a light, and inconstant man, when thou findest him in the good vaine, then thou wilt bee sure to lay hold of that opportunity, and to take him then at his word. For thou knowest, that if thou shouldest let him goe on never so little longer, within an houre or two, he would be of another minde. Assuredly thy heart is farre more variable and uncertaine, than the fickelst man that can bee. Dost thou then feelee at any time, that thy heart is warmed with good motions, enlarged with good affections, lift up to heaven in spirituall meditations, dost thou feelee any sparkles of the heavenly fire? take thou the bellowes presently, blow till they flame, cherish, and make much even of the smoaking flax: Now is the time for thee, now I say, in this float of good affections, when thy heart is so well prepared, to fall to prayer, to confession of thy sinnes, to reading, to all the good exercises of repentance and invocation, and in a word to the doing of that good work for the which motions and desires are risen in thy minde. For how often have the best of us beene beguiled here?

here ? to thinke we should do afterwards that which in present we purposed and desired, and within an houre or lesse, all our heart is gone, our affections are grown chill and coole, our hearts heavie, our spirits drowisie and dead, and so our selves wholly disabled, for the doing of that we thought. And why ? because we struck not the iron whiles it was hot ; we held not our hearts fast, when we had hold of them ; wee used not the meanes to keep them still in good frame and temper : And so all our good thoughts vanish and come to nothing. Excellently *David*, *My heart O God is prepared*. What shall I suffer now other occasions to call me another way ? No : for then all that life and vigor which now I feele, will be gone : but *I will arise, and give thanks*, and so I will arise and pray, arise and confesse, &c. Oh if we would goe to prayer in this spring-tide, as it were of good affections, how then, as the Prophet speaketh, should we *power* out a prayer ? how would the rivers of repenting teares over-flow ? whereas, neglecting this occasion, our prayers come but *droppingly* from us afterward in the ebbe of our affections. It cannot be spoken how little a thing will distract and unsettle our hearts. They are like to glassees, that will be hurt with a little breath, and unto Muslicall Instruments, that will be put out of tune with the least distemper of the Ayre. And therefore we had not need to pretermitt the opportunity when we feele them wrought upon in any sort by the holy Spirit of God. What good impressions would they not receive then, being so soft and tender ? whereof afterward they will not be capable, being returned to their former hardness ?

Psal. 57. 7.

Esay. 26. 16.

Luke 24. 29.

Pro. 20. 18.

Psal 86. 21.

1 Chro. 29. 18.

ness? Doe then good thoughts and desires offer themselves, doe such guests seeke lodging in thy heart? Oh welcome them in the kindest manner, lay hold of them, and by thy kinde and respective usage of them, constraîne them, as they once our Saviour, to stay still with thee. What is this kinde entertainment we are to shew them, but the entertainment of our prayers, reading and conferring of the word? If wee would do so, after once good affections are entered into our hearts, we should even lock up the door upon them, that they could not get out again, so we should have more of their company than now we have; in stead of visiring us now and then, they would become daily guests, and ordinary residents with us. *Solomon* bids us *establish our thoughts by counsell*. This Proverb hath his truth even in holy & spiritual thoughts, the which alas will soone faile, unlesse wee settle and confirme them in our hearts, and after the spirit hath once entered them into us, doe so pegge and hammer them in, and drive them down so deep, by the use of good meanes, as that we may not easily lose them afterward. At the first rising then of a good thought, pray with *David*, because thou fearest the deceitfulness of thine heart. *knit my heart*; this false fickle fugitive heart alwaies ready to steale from thee, knit it O Lord, and tie it fast *unto thee*, that as it is now with thee, so it may still remaine with thee. And againe, with the same Prophet, in the behalfe of his people, when they were so well disposed in their cheerful offering to the Temple, *O Lord keep this for ever, this frame of the thoughts of thy servants heart*.

And

And frame his minde towards thee. This Counselling with God in praier, is the only remedy against the deceitfulnesse of our hearts, for the preserving and establishing of all good thoughts and desires.

4 The deceitfulnesse of our hearts must cause us daily to keep an audit in our own conscience, ever and anon calling them to their accounts. A trusty servant, an *Eleazer*, we will let go on, and reckon but seldome with him: but a *Gehezi*, one that is but of slippery fidelity, had need be reckoned with every day. The miserable experience then which we have had of the falseness of these hearts, so often deceiving us, must make us to be very strait & severe in examining of them. *Solomon* not obscurely intimates this to be the cause of our hearts deceitfulness, that we do not take this paines of a strict triall: *Every mans wayes are pure in his own eyes: but the Lord trieth the hearts*, and so sees their secret deceit, which we perceive not, because we try not. Let us neither therefore let reckonings run on, but every day let us make all even let us chastise our selves every morning, examine our selves every evening, even in the still silence of the night, as wee lie waking on our beds. In the matter of disbursement of money, for the repairing of the Temple, *Iosiah* gave charge that no reckoning should bee made with them into whose hands the money was delivered: *for* (saith hee) *they deale faithfully*. Indeed, if our hearts dealt faithfully with us, we also might spare this labour of daily count-casting: But because both the word of God, and our own experience have sufficiently discovered their unfaithfulnesse; therefore we contrarily must say,
Let

IV. Use, for strait examination of our hearts.

Pro. 21. 1.

2 Kings 22. 7.

Let there be daily, yea, hourly reckonings kept with our hearts, for they deale exceeding unfaithfully. The Musitian, because his instrument quickly growes out of tune, even whiles he is playing, therefore even then he will be tuning of it, as soon as he spies the least jarring in any of the strings: So must we intermixe the correction and amendment of our hearts, (which is done by strict examination) together with their use and employment, and not bee like the foolish mower, that still mowes, and never whets his Sythe.

V Use, for exhortation to sincerity.

Lastly, since all our hearts naturally are so full fraught with guile, being so immeasurably and unsearchably deceitfull, as here the Prophet teacheth; It must cause us in the hearty bewayling and confessing of this corruption, to strive for the contrary grace. We, that by the mercy of God profess religion more sincerely, are ready to think our selves wronged, if we be called hypocrites and deceitfull people. No, let us make use of such imputations and profit by the raylings of our enemies: For they lay no other imputation on us, then here God himselfe doth, saying, *The heart of man, without exception of any, is deceitfull.* So that the heart, even of the most holy and regenerate, is still in part deceitfull, as in part it is wicked. Let us not then deny that in our selves, which the God of truth hath laide upon us: but let us rather search out this privie and close hypocrisie of our hearts; and having found it, purge them of it: Praying with the Prophet, *Renew a right spirit in me*, labouring for that same truth in the inward parts which God so loveth, that so wee may with

with *Apelles*, be approved in *Christ*, and with *Nathanael*, true Israelites, in whom is no guile, even the *Israel of God*, pure in heart. The which that we may attain unto I will here set down certaine, both *meanes* and *motives*.

Rom. 16.
Iohn 1.
Gal. 6.

CHAP. XXX.

Motives unto, and meanes of Sincerity.

THe *Motives* to incite us unto sinceritie and singleness of heart are many, and powerfull, throughout the whole book of God, some whereof I will urge at this time.

1 Sincerity is the *girdle*, whereby all other graces are tied close unto us: So the Apostle in the description of the spirituall armour, calls it *the girdle of truth*: And therefore here also is true that we say, *ungirt, unblest*. He is but a loose man, that wants this girdle. Let his gifts and graces be never so excellent, yet they sit but loose about him, when a storme comes they will easily be shaken off. *From him that hath not, shall bee taken away that hee hath*. From him that hath not the gift of *sincere sanctification*, shall be taken away these common gifts of an *overly* and *superficiary illumination*; yea, his shewes also of true Sanctification: not onely that he *hath* shall be taken away, but that also which he *seemes to have*. The Figge-tree that only made a shew with leaves having no fruit, in the end, being cursed, lost the

Ephes. 6. 14.

Matt. 13. 12.

Luke 18. 18.

Mar. 11. 20.

Psal. 137. 5.
Ezech. 11. 17.

Revel. 3. 2.

Psal. 37. 35, 36.

leaves too, wherewith it deceived our Saviour, and wholly withered. Gods gifts in an unsound heart, contrary as it were to their own nature, being perverted to wrong ends, do even sigh under our abuse, and God hearing their groanes, gives them the wings of the Eagle, to flie away from such unjust possessours. How fearefull are the examples of many unsound professors, who notwithstanding all their goodly flourishes have yet vanished at last? they have been stript starke naked of all, their right hand hath forgot its skill, their right eye hath been darkened, their arme withered, they have mouldred away, and become meere nothing, unsavoury salt, fit for nothing but the dunghill. Christ having told the Church of *Sardis* that her graces were ready to die, gives this reason thereof: *For I have not found thy works perfect before God.* Therefore they are ready to die, because tainted with the infection of hypocrisie. Had not *Judas* many excellent graces of Prayer, preaching, miracles? &c. yet, forasmuch as they wanted the salt of sincerity to preserve them from putrefaction, both he and they miserably rotted, and came to fearefull desolation: His heart became a flye and stable for Satan to lodge in, and to beget that monstrous conception of barbarous and treacherous villany; So that what the Psalmist speaketh concerning the wicked mans temporall estate, may truly bee spoken concerning the hypocrites spirituall estate. *I saw him like the fresh lawrell, spreading himselfe, and flourishing: but loe the root being corrupt with hypocrisie, he could not hold out.* Enquire for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacrity, &c. and loe their place cannot be found. The body when the soule is once gone, may not long stay above ground; it must needs be buried: So the hypocrites graces wanting sincerity, which is the very soul and life of all grace, they are but a stinking carrion, and what should an odious and ugly loathsome carcasse doe, but bee thrown into the pit? Standeth it us not then in hand to look to our selves, that we be upright in heart, if we would enjoy the sweet comfort of our final perseverance? For, as excellently *Bradford*, The way of Christ is the straight way, and so straight, that as few can finde it, and few walke in it, so none can halt in it, but must needs goe upright. For as the straightnesse wil suffer no reeling to this side or that side: so if any man halt, he is like to fall off the bridge into the pit of eternall destruction. An unsound horse that hath some secret fault, may carry as good a shew as the soundest, and at the first for a mile or two will travel as freshly and chearefully as any, but at length he tires and gives over. So is it with an unsound and deceitfull Christian: Notwithstanding all his faire beginnings, and hopefull entrances, yet he continues not. Let an Apple seeme never so beautifull, if it be rotten at core, it will quickly putrifie. The house built on the sand cannot stand alwaies: If a tempest arise, down it goes, it fals, and the fall thereof is great, like that of Jerusalem, which, though it were a most glorious and goodly City, yet it was wholly ruined, and levelled with the ground, *not a stone left upon a stone*. So great is the fall of these sandy Christians, that it even astonisheth them that knew them

In *epist.*

Matth. 7.

Luke. 19. 44.

Psal. 37. 19.

Exek. 28. 13.

Revel. 18. 16.

Marth. 6. 30.

Icnah. 4. 6, 7, 8.

before, when they stood flourishing in their pride and beauty. So that here also we may translate those words of the Prophet from the outward goods, and apply them to the inward graces of the wicked: *Oh, how horribly and suddenly are they consumed? Thou hast set them, and their graces too, in slippery ground: As a dreame they vanish, &c.* And as they in the Prophet lament *Tyrus* and *Sidon*, with the like lamentation may wee bewaile the pittifull ruines of the unsound Christian. *Thou hast been in Eden, the garden of God, as one of the fairest trees thereof: every pretious stone was in thy garment, the Ruby, the Topaze, the Diamond, &c. But alas, alas, these great ones that were cloathed with purple and silke: For in one houre are all these riches come to desolation.* Yesterday flourishing like one of the gallant Lillies, putting down *Solomon* in all his glory, and alas to day cast into the fiery Oven of hell. The many gourds of excellent graces sprouted up suddenly and grew mightily, and under their shadow yee sate rejoycing: but alas with *Ionas* his joy: For the worm of a deceitfull heart in one night hath as suddenly consumed them all: So that now yee are worse than ever before; as *Ionah*, after the perishing of his gourd, troubled not only with the sun, but also with the Eastwinde. The winds of the Devils temptations shall be let loose, more fiercely to inrage the scorching Sunne of thine own concupiscence and corruption, free liberty shall be given to thy formerly restrained corruption; & forasmuch as thou wast alwayes a Sow, power of re-entrance shall be granted to the impure spirit, with the company of seven worse, that as once he hid those Gadaren Swine, he

may

may carry thee head-long into the filthy and myrie sea of thine own fleshlinesse, there to wallow and tumble as before thy cleansing: God hath threatned, and hee will bee as good as his word, to spue out thee luke-warme out of his mouth. Think not now that God will bee like thee, that as thou eatest up thy vomit, so he will his, and suffer thee, after thou art once vomited to come into his stomach againe. Nay, because hee saw thou wast such a dogge that thou wouldst returne to thy sin, which thou hadst vomited, therefore hath he spued thee out for ever; to teach thee by his example in spuing thee out, how thou shouldst have spued thy sin out, namely without a desire of ever returning to it againe, as the Israelites to their forsaken *Egypt*. Such *Israelites*, that after their departure from *Egypt*, carry yet a disposition of returning; in the wildernes must they die, into Gods rest never must they enter. O miserable case of the hypocrite, which is so desperate, and irremediable! The fall of the sandy house, saith our Saviour, *is great*. Herein great, because so quashed in shivers, that it cannot be reared up againe, and the curse of God is such upon it, being fallen, that like *Jericho* and *Ierusalem* it is irre-edifiable. *With my whole heart have I sought thee*, saith *David*, *suffer mee not to wander from thy Commandements*. Insinuating thereby, that such as doe not seeke God with their whole heart, that is, in singleness of heart, unfainedly, God will suffer them to wander in crooked blinde wayes, and that fearefully and irreturneably. To the like purpose is that in the same Psalm: *Let my heart be upright in thy statutes, that I may never be*

Revel. 3. 16.

Matth. 7. 27.

Iosh. 6. 26.
Psal. 119. 10.

Psal. 119. 80.

John 1. 47.

Psal. 52. 7.

Luke 12. 1. 2.

ashamed. Those then that are not upright in heart, God owes them a shame, and will assuredly pay it unto them. Is it not a shame for a man in good trade to prove bankrupt, and turn begger? Will he not bee ashamed to look any body in the face, that knew him before? so surely is it with the deceitfull Christian, when he is thus fallen away; being now made a miserable spectacle, and as it were a monster to bee pointed at with the finger, that as the true Israelite is noted out with a *Behold*, for *imitation*, *Behold a true Israelite in whom is no guile*, so he with a *Behold*, for *detestation*, *behold the man that took not GOD for his strength*. What a shame is this, when it will be said, was not this the great Professour, the earnest Preacher? and lo now with *Demas*, he hath embraced the present World. Did not *Adams* Apostasie fill his face with shame? Howsoever sometime this kinde of men have faces of wainscot, and fore-heads of brasse, yet their conscience, I dare say, is ashamed to see God discover their filthy nakednesse, by taking away their very shewes of grace, and bringing their secret wickednesse to light. I conclude then this first motive with the words of our Saviour, whose it is: *Take heed of hypocrisie. For there is nothing hid that shal not be revealed, nor covered, that it shall not bee known.* How righteous, O Lord, is this thy judgment upon hypocrites? They are not that they seeme, and are thought to be; Therefore at last they shall seeme, and be thought to be that they are.

2. Sincerity is the highest perfection attaineable in this life. That which is wanting in the measure of

of obedience and holinesse, is made up in the truth and soundnesse thereof. Therefore *Peter* being asked of the *measure* of his love to Christ, *lovest thou me more than these?* answereth only concerning the *truth*; being asked of the *quantity*, answereth only concerning the *qualitie*, *Lord thou knowest that I love thee*. For the quantity, it matters not so much with thee: None loves thee so much as hee ought: but for the sincere quality, which is all in all with thee, as for that, I appeale to thy selfe. Hence it is that where the Scripture speaketh of perfection, it is to be understood of sincerity in the feeling of imperfection, and in an earnest desiring, and aspiring after perfection. Those that in one place are said to bee perfect, in another, by way of exposition, are said to be upright.

John 21. 15.

1 Chron. 12. 3.
afterward,
verse 38.

3 Where sincerity is, there God both *covers* and *cures* all other infirmities. As hypocrisie drowneeth many excellent graces, and causeth God to take no notice of them; so contrarily sincerity many grosse infirmities; and by drawing the eye of God to it selfe, causeth it to winke at them. How many infirmities scaped from the good Prophet *David*? his numbring the people, his counterfeiting madnesse, his collusion with *Achish*, his rash anger, and furious swearing and vowing the death of *Nabal*, and his unjust dealing with good poore *Mephiboseth*. These things were sinnes, yet sincerity was a vaile unto them. Because sincerity was not so shaken in his other sinnes, as in his murder and adultery: God that took some speciall notice of this last, would take none at all of the other.

1 Chron. 30.
15. 16.

1 Kings 15. 14.

2 Kings 10. 31.

2 Chron. 16. 9.

The heart of *David*, saith the Scripture, *was upright in all things save in the matter of Uriah*. When at *Hezekiah's* Pascheover, there had been somewhat in some of the people their reparation, yet *Hezekiah* charitably presuming of the sincerity, and honesty of their hearts, prayes thus for them; *The good Lord be mercifull to him that prepareth his whole heart to seek the Lord God, though he be not cleansed according to the purification of the Sanctuary*. Lo, how sincerity prevailed against the defect of legall purification, being more powerfull to draw Gods blessing, than the other his curse. Some *Asaes* infirmities having beene mentioned by the Holy Ghost, as that the high places were not taken away; yet the conclusion is, *Yet his heart was upright towards the Lord all his dayes*. Lo, how all other his infirmities are covered with the mantle of sincerity. Contrarily in *Jehu*, wee may observe, how the Holy Ghost after a large description of many excellent things done by him, doth at last as it were draw a crosse line, and blot out all spoken before with this conclusion; *But Jehu regarded not to walk in the law of the Lord with all his heart*. Lo, how all other his graces are buried in the grave of an unsound heart: Great *vertues* not sweetened with sincerity, are no *ornament* unto us: And great *infirmities*, not soured with hypocrisie, are no great *deformities*. Those God *acknowledges* not: these God *imputes* not.

4 Neither doth God cover onely, but in time cure also sincerities imperfections; giving it strength and daily exercise of grace to prevaile against them. *For the eyes of the Lord behold all the earth to shew him*

himself strong with them that are of upright heart. Howsoever they may be weak in themselves, yet they shall feele Gods strength perfecting it selfe in their weaknesse. For as it is in the *Psalme*, *with the upright thou wilt be upright*; thou wilt not faile him in his need. No, *The Lord is neere to them that call upon him, that call upon him in truth*, he is neere with the powerfull presence of his Spirit, to help them in all their needs, to relieve, and succour them against all their infirmities and temptations. Whereupon the Psalmist prayes: *Doe good, O Lord, to them that are true in heart*; yea, and assures us out of his own experience that *God is good to Israel*, even in the midst of affliction and temptation; but what Israel? *to the pure in heart.* And *Paul* promisseth such as are *simple to evil*, that is sincere-hearted, that they shall not alwayes be held captive under their infirmities, but at length Sathan shall be trod under their feet. It is the wont of the Lord to reward the sincerity of a little grace, with abundance of great graces. *Nathanael*, before his comming to Christ, could have no great knowledge, yet being a true Israelite, void of guile, Christ further enlightens him, gives him the sight of the true *Messiah*, not onely bodily, but spirituall, indues him with true faith, and promises him still greater matters. Alas, the weak and dim knowledge that the poore Eunuch, and *Cornelius* had in the mysterie of godlinesse: yet because according to the poore measure of knowledge they had, they worshipped God sincerely, an Evangelist was sent to the one, and both an Angel, and an Apostle to the other, bringing the reward of their
sin ce-

Psal. 18. 15.

Psal. 145. 18.

Psal. 145. 4.

Psal. 73. 1.

Rom. 16. 19. 20.

Iohn 1. 49. 50.

Acts 8. 10.

Pfal. 37. 16.

Verse 11.

Matth. 25. 8.

sinceritie in their hands, the clearer light of the Gospell, and a fuller largenesse of spirituall gifts. For as the curse of God is upon hypocrisie, to decrease and destroy a great deale, a great stock of grace, so the blessing of God is upon sincerity, to encrease the little stock, the two mites, the graine of Mustard-seed of sincerity. So that as in the outward estate, so also in the inward it is true which the Prophet speaketh of the true child of God, *A little unto the righteous is better than great riches to the wicked.* For as Gods curse blowes upon the great revenues of wicked men, so that they often fall into decay, and are forced as the Psalmist saith, to come and borrow, even of the godly man, who is poorer, that is, hath not so much as they: so also it is in the spirituall riches of the Hypocrites graces, compared with the upright Christians. Their great gifts they have prosper not: in the time of their trouble they are glad to borrow as it were of poorer men, to crave comfort and reliefe of meaner Christians, not so richly gifted as themselves: like as the foolish Virgins in the Parable, for all the great blaze of their Lamps, were faine to begge oyle of the wise. Hence it is that the upright mans little portion of grace, is better than the greater share of the Hypocrite; because it thrives in his hands, and by his good husbandry quickly rises; the secret curse of God, as a moath, eating up, and wasting the other. Is not a little spring better than a great pond? Yes. For in Summer, when the great pond is dried up, the little spring still holds out and does us service. So is it with the graces of sinceritie. Though they are but little

little, as the Oile in the Cruse, and the Meale in the Barrell of the *Sareptan* Widow; yet they have such a spring, that as shee held out in the Famine, when many of better estate, in all likelihood perished; so when the proud Hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble sincere Christian, that had but two talents continues still, and hath brought his two to foure. his five talents to ten. And what is the reason of this encrease? Even his sinceritie. *Because thou hast been faithfull*, saith our Saviour, *in a little, I will make thee ruler over much.* Surely *David*, as all other Christians, had no great stock to begin with: all: for *the kingdome of heaven*, in the first beginning, is but as a graine of Mustard-seed: yet in short space of time, that this little faithfully employed, and wisely husbanded, brought so admirable an encrease, that the poor Prentise got before the richest Merchants in this kinde, even the Teachers themselves, and the grave Sages, and ancient Fathers, that had of a long time *known him that was from the beginning*, were of his old acquaintance, and were *in Christ long before him*. I, the other day a poore puny, a fresh-man, *have now got more understanding than all my Teachers*, for all their great reading, yea, *then all my Antients*, for all their long experience. But how might this come to passe? *Because I kept thy precepts*, namely, in sincerity, *This I said*, saith hee, namely, the grace to remember the Name of God in the night, to make his statutes my songs in the house of my pilgrimage, &c. *because I kept thy precepts.*

5 Sincerity as it lessens something our evill, so it am-

Luke 19. 17.

Marth. 13.

Iohn 2. 14.

Rom. 16. 7.
Psal. 119. 99.
100.

Psal. 11. 56.

amplifies and addes to the glory of our good actions, even such as are but of the lower sort. There is not the meanest action whatsoever, which sincerity will not set a faire gloze upon, and procure it that grace in the eyes of God, that in some respects it shall be matchable even to works farre greater in their own Nature. A poore labouring man that lives by his hands, having beene faithfull in that place, and performing sincere obedience therein to God, may have as much comfort on his death-bed, as the best Minister and Magistrate, whose service yet is in it selfe farre more honorable. Yea, if his sincerity in his calling bee greater than theirs is in theirs, his comfort also shall bee greater. For God regards not so much the matter, as the forme of our obedience, not so much the thing that we doe, as the affection wherewith wee doe it. Where sincerity is, there, in the meanest works that are, together with them, the heart is given to God. And the more a man gives of his heart to God, the more acceptable is his work. The Widdowes mite could weigh but light: but her heart weighed heavie. And so her heart being put to her mite, gave it weight above the greater, but far more heartlesse largelesse of the Pharisee. Sincerity is to our works, as spirit is to our bodies, maketh it farre better, than a greater, where there is more flesh, but lesse spirit. O rare and excellent vertue of sincerity, which can make light drachms, and barly cornes as massie and ponderous, as the huge talent. Whereas contrarily the want of sincerity maketh talents as light as feathers. Hypocrisie, such is the filth of it, imba-
seth

seth the purest metals , and turneth very gold , yea pretious stones into rusty iron: Contrarily, sincerity in an excellent kinde of *Alchymie* turneth iron into gold, and as once our Saviour, water into wine. Hypocrisie causeth the most glorious works of almes, prayer, preaching, with great indignation to be rejected: Sincerity the poorest works, of keeping sheep, sweeping the house, &c. with great favour to bee accepted. Sincerity then is all in all. A sincere *Rahab* , is better than an unsound *Indas*. As in the naturall body, to use S. *Austins* comparison, the case of the sound finger is safer than of the blindish eye. The finger indeed is but a little small thing, and cannot doe such service as the eye, it is not of that admirable nimblenesse and quicknesse , nor cannot guide and direct the whole body , as the eye doth. And yet it is better to be a finger, and to be sound, than to be an eye, and to be dimme , and darke, ready to fall out of the head. Better in Gods family to be a faithfull doore keeper, and so to bee sure to hold our place , than to bee an unfaithfull Steward, and so with him in the Gospel, to be thrust out, and come to the danger of begging. When we come to die , it is not the greatnesse, or the multitude of those good works which wee have done but the good disposition of an honest and sincere heart, in the doing of them, that must then stand us in stead. The Psalmist pronounce them blessed that are upright in their way. He maketh no choise of the way, he doth not say: Blessed are they that are upright in the way of the Ministry , or the Magistracie, but speaking indifferently of any way allowable

Tutior est in corpore digitus sanus, quam lippiens oculus. Digitus exigua quedam res est, oculus magnifice multum potest, & tamen melius est digitum esse, & sanum esse, quam oculum esse & perturbari, lippere & excacari. In Psal. 130.

Luk. 6.

Psal. 119. 1.

Esay 38. 3.

2 Cor. I. 12.

able by the word, be it never so simple or meane, he saith : blessed are the upright in their way, whatsoever it be ; be it but to be a drudge in a kitchen, yet he that is upright in his way is blessed ; as contrarily hee that is unupright in a fairer and more glorious way, as the way of *Apostleship*, is cursed. God looks not so much to the way, as to thy foot in walking in the way. Let the way be never so meane, yet no discomfort, if thou walk in it uprightly : let it be never so glorious, yet no comfort, if thou walk in it haltingly. Therefore *Ezekiah* being stricken with that thunderbolt of the sentence of death, what was his comfort ? Even this, the conscience of his sincerity ; *O Lord thou knowest I have walked with an upright heart* : This was his only refuge. Though those good works he had done were in regard of his calling of the highest note, the restoring of the true worship of God, the purging of the defiled temple and priesthood : yet hee doth not comfort himselfe with these so worthy works ; O Lord, thou knowest I have cleansed thy Sanctuarie, erected thy worship, repaired the decayed wals of Jerusalem, renewed the glory and beauty of thy *Sion* : no, but without instancing in any particulars he had done he mentions only the manner of doing, his sinceritie of affection in all his doings, *I have walked before thee with a perfect heart*. So, how many and glorious were the works of *Paul*, his miracles, his preaching, planting of Churches, conversion of sinners, suffering of persecutions ? Yet reviewing his life, what was his chiefeft comfort ? Let us heare himselfe speak : *This is our rejoycing*,

NOT

not that wee have cast out Divels, healed the sick, cleansed the lepers, by the thunder of my preaching caused Satan to fall down from heaven like lightning, (no, none of all these were his comfort:) but *that in simplicity, and godly purenesse, we have had our conversation in the world.* Hence it was that the Apostles when they returned to Christ rejoycing in their victory over the Divel were checked, and bidden to rejoyce not in any other thing, than in that which every sincere Christian, though never so meane and contemptible, may rejoyce in as well as they, namely, that their names were written in heaven.

6 The speciall hatred and antipathie that is in God against deceitfulness, should be a strong motive unto sinceritie. There can be no union betwixt God and the hypocrite, in regard of the great dissimilitude of dispositions. God is single; and hee is double: having a heart and and a heart, and therefore cannot be as *David*, a man according to Gods heart. The hypocrite is crooked, and God is straight: And how will you compact together, and make even straight and crooked? How can there bee friendship betwixt them that are every way of contrary dispositions? But where there is likenesse of manners, there easily will hearts be glued and riveted together. Now the upright in heart are according to Gods own heart, and therefore as *Solomon* sayes, *they are his delight.* The Lord so loveth the truth in the inward parts, that hee himselfe with his own mouth will commend, yea, and admire the true Israelites: *Behold a true Israelite,* said

Aug. in Ps. 230.
Non voluit
Apostolos gaudere ex eo quod proprium habebant, sed ex eo quod cum ceteris salutem tenebant. Inde voluit gaudere Apostolos unde gaudes & tu.
Quomodo distortum lignum si disponas in pavimento aequali non collocatur, non compaginatur nec adiungitur, sed semper agitur & nutat, non quia inaequale est ubi posuisti, sed quia distortum est quod posuisti. Itaque cor tuum quamdiu distortum non potest collinari rectitudinis Dei, & non potest in illo, collocari, ut hereat illi, & fiat rectum.
Aug. in Psal. 31.
Pro. 11.
Ioh. 1. 47.

said our Lord of *Nathanael*. Though sincerity lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apostle, that the true Jewes praise is of God. Was it thought such a matter for *Achilles* to have the Poet *Homer* describer of his vertues? O the glory then of the sincere Christian, that shall have God himselve the trumpetter of his praises! But he loathes and abhors the hypocrite, even as the stomack doth luke-warme water, he distastes him as much as he doth the grosse and open offenders. Therefore it is that he yoaks them with such in their punishment. Doe good O Lord to the true in heart: but those that turn aside by their crooked wayes, them (that is, hypocrites) the Lord shall leade away with the workers of iniquitie, yea, and reproacheth them with their name, when hee inflictis the punishment, *Depart yee workers of iniquitie*. Therefore it is also, that when he would threaten a man a grievous punishment indeede, he saies, *hee will give him his portion with hypocrites*. And indeed the hypocrites punishment must needs bee very grievous, since hee must bee spued out of Gods mouth. Now the basest places that are, wee think good enough to cast up our gorge in. So odious is the luke-warme hypocrite in the eyes of God, that in some regard hee can better away with the starke cold Atheist, and openly prophane and scandalous Epicure, as who would not rather have an open, than a secret and friend-like enemy. *Chrysostome* sayes well, that she is a worse woman that in hypocrisie blurres her face with teares, that shee might bee judged

Revel. 3. 16.

*Mag's culpa
digna est quæ ad
ostentationē &
laudem lacry-
mas fundit, quæ
quæ corporalis
studio pulchri-
tudinis colloca-
tur, fufus libioq;
depingitur, bom.
6. in Mat.*

judged an humbled penitentiary, than thee that beautifies it with painted colours, that she might bee reputed a faire and lovely creature. And in the same proportion of reason, wee may say that God more hateth the Popish Pharisaicall pining of the body by counterfeite fasting, than the Epicurish pampering of the body with gluttonie and belly-cheare: So out of conceit is God with hypocrisie. And this he shewes most apparantly, in that hee will not endure he should come neere him in any service, or sacrifice of prayer or praise. For his sharp nose easily discerneth, and is offended with the stinking breath of his rotten lungs, though his words be never so sented and presumed with shewes of holinesse.

7 And as in other regards God thinkes him unfit to come neere him, so specially in the function of the Ministry. Some such indeed have come neere him, as *Indas* amongst the Apostles, but he hath often cast them out with reproach, as unfavoury salt, into the dunghill: Whatsoever their other sufficiencies, and enablements may bee, yet their want of a sound heart makes God hold them unworthy of this honourable calling. For this is the speciall thing required of the disposers of Gods secrets, *that every man be found faithfull*: Therefore when *Simon Magus* would have been medling here, *Simon Peter* thrust him away, and told him plaine-ly, *Thou hast no part or fellowship in this ministration*: And marke the reason why; *For thine heart is not right in the sight of God*. But though all with this *Simon*, are not thus kept out, yet God shewes his

1 Cor. 4. 2.

Acts 8. 21.

Levit. 10. 3.

dislike of them some other wayes, either cashiering them with great disgrace, or else making both them and their Ministry vile and contemptible : for the Lord *will be sanctified in them that come neere him*, if not in the *sincerity* of their *sanctification*, yet certainly in the *severity* of their *condemnation*.

Acts 16. 15.

8 And as the hypocrite is thus unfit for God, so also for all good men to have any thing to doe with; such blemishes are they, and indeed the very *botches* of any Christian society. *Lydia* desired *Paul* and *Sylas* upon no other condition to enter into her house, than this, if they had judged her faithfull: And *David* having prayed for the sweet company and communion

Psal. 119. 79. 80.

of the godly; *Let such as feare thee turn unto me, and such as know thy testimonies*, immediately addeth another Prayer: *Let my heart be upright in thy statutes, that I may never be ashamed*. Insinuating thereby, that he should bee unfit for the company of Gods children, unlesse his heart were upright. As therefore in the former speech he prayed for the company of the godly, so in the later, for that which might make him meet for their company, so that he might hold out in that blessed fellowship without being ashamed, when in the end for want of sincerity he should be shaken off by his companions: And againe, the same Prophet, describing what kinde of Court hee would have when he came to the Kingdome, banisheth from it the deceitfull person, and makes choice onely of the faithfull: *Mine eyes shall be to the faithfull of the Lord, that they may dwell with me. He that walketh in a perfect way, he shall serve me. There shall no deceitfull person dwell within my House.*

Psal. 101. 6. 7.

9 Again, Hypocrisie is so loathed by God, that he grudgeth it the least successe in any thing it goeth about. *Jacobs* sons having treacherously sold their brother, would yet cover their sin, as with a lie, so with a fained hypocriticall consolation of their mournfull old Father: But with all their words could they not in the least sort cheare him up; They were but *miserable* comforters, because *fained*. Hence it is that the blessing of God is not so usuall, nor so large, upon the labour of hypocrites, though never so well qualified, as of sincere Preachers, though otherwise of meaner gifts. *If thou wilt turn unto me, thou shalt convert*, said God to *Jeremy*. And this is given as the reason of *John* the Baptists so great successe in conversion of Souls, because he should have the sound and powerfull spirit of *Elias*. *He shall convert*, saith the Angel, to *Zachary* many of the children of *Israel* to their Lord God. Why so? For he shall goe before him, not in the spirit of hypocrisie, but in the spirit and power of *Elias*. So where the good hand of God is noted in the successe of *Efraes* journey, this reason is given therof, even *Efraes* faithfull & honest heart to Godward. *He came to Ierusalem, according to the good hand of his God that was upon him. For Esra had prepared his heart to seek the Law of the Lord, & to do it, &c.*

Gen. 37. 35.

Ier. 15. 19.

Luke 1. 16.

Esay 7. 9. 10.

10 Well, but this sometimes befalls sinceritie, for its further trial, to be denied successe, God forbid yet that any one should be judged an hypocrite for want of successe; this would argue want of charitie and judgement: but to see the misery of an hypocrite in the want of successe, & the happinesse of the sincere professor in the same case. For the one hath

comfort in the conscience of his sincerity: the other is vexed and tormented with the guilt of his un-foundnesse, and taketh this punishment as a just rebuke thereof. The unsound Minister, let his paines be never so great, his preaching never so profitable, yet, if it take not, hath just cause to lay the blame not upon his hearers, but himselfe. For well may he think with himselfe: How should I look that God should grace words comming from a corrupt and impure heart, with the attendance of his holy Spirit? But such Ministers, as in the want of successe, are privie to themselves of their own sincerity, they may say with *Paul*, *2 Corinthians 3. 4. 5. If our Gospel be hid, it is hid to them that perish. Why so? For we preach not our selves, but Christ Iesus the Lord, and our selves your servants for Iesus sake.* Mark how the Apostle alledgeth his sincerity in the discharge of his Ministry, as a reason of comfort, when it prevailed not, assuring himselfe upon this ground, that the fault was in the hearers themselves, and not in him, or in his preaching. The Hypocrites successe then is either none at all, or comfortlesse, and so as good as none. For all the joy of his successe is dashed with the conscience of his own hypocrisie. Whereas the sincere Christian as he is under the promise of successe, and so often hath it: so when for just causes God sees it not fit to accomplish this his promise, being onely conditionall, yet then hath he more comfort in his *successeles sincerity*, than the hypocrite for his life can have in his most *successefull and happiest hypocrisie*. Yea, the sincere Christian, being a beholder of his successe, often carries away all the comfort there-

thereof, when the miserable Hypocrite himselfe is left dry and destitute. The successe of a good work done in sincerity, is specially comfortable to the worker himself, above that it is to others. Contrarily, that comfort which is in the successe of an hypocritical good work is wholly others, the workman himselfe hath not the least jot. Hence *S. Paul*, though the false Apostles were his adversaries, and preached of envie to vex him, and thought little of providing matter of comfort for him, yet he rejoyced in their preaching, and the fruit thereof. Whereas yet they themselves, preaching onely of vaine-glory and contention, could not have the least comfort thereby.

Phil. 1. 18.

II Lastly, in all dangers, trials, and temptations: *Sincerity* maketh us valiant & couragious, begitting in us the true, manly, generous, and heroicall spirits, even that *Lion-like* boldnes spoke of in the *Proverbs*. It is not put out of countenance with the false accusations of slanderous tongues. It throweth them off, as *Paul* did the Viper unhurt; yea, in a holy scorning it laugheth at them, as the wild Assie in *Iob* doth at the horse & the rider. No, no, the brest-plate of righteousness, the brazen wall of a good conscience fareth no such arrowes. It saith with *Paul*, *I passe not for mans judgement. Though mine adversary should write a book against me, would I not take it upon my shoulder, and binde it as a crown unto me?* saith *Iob*. Yea, further saith that holy man, *I will tell him the number of my goings*, I will acquaint him with my whole life, & let him picke what he can thereout, so little doe I know by my selfe: O the confidence of sincerity! Yea, yet further, *I will come unto him*, not as a guilty trem-

Pro. 28. 1.

1 Cor. 4 3.

Iob 31. 35, 39.

Phil. 4. 8.
φρηνησι.

Marke 6. 20.

1 Sam. 18. 14.
15.

2 Tim. 1. 7.

Psal. 119.

bling slave, but *as a Prince*, that being strongly guarded both with armed men, and his Subjects love; and emboldned with the might and right of his own power, walks securely, and without feare. O the noble spirits of sincerity! And indeed every true Christian, being a spirituall Prince, hath the spirit of the best Prince, as having that Princely priviledge of a double guard, the guard of the Angels without, & of a good conscience within, the peace whereof, as the Apostle speaketh, is in stead of a *guard* against adversarie power. Shall now such a Prince, so guarded, regard the enmity of any? feare threatnings of any, though never so mighty? No. Well may others feare him, as *Herod* and *Saul*, proud tyrants did, the one *John*, his poor minister, *knowing* saith the Scripture *he was a just man, & a holy*; the other *David* his poor subject for the same cause: but hee feares none but God; neither yet him slavishly. *God hath not given us the spirit of feare, but of power and love, and of a sound mind*, saith the Apostle; opposing the spirit of feare to the spirit of soundnesse & sincerity. And indeed, as there is nothing more *bold* than a sound conscience; so nothing more *base*, or sooner abashed, than an unsound conscience destitute of this sincerity. *Eliah* in his rags had the heart to goe meet *Ahab* in his robes, and *David* in the midst of all his reproches, had the face to professe the name of God before Kings and Princes, without ever being balked at their presence. For, let a man bee never so much dejected, this sincerity will revive, and refresh his spirit, and put new life into him. Contrarily *Peter*, when he rushed in the presumption of his deceitfull heart

heart, into danger, without this fence and fortification, how dastardly a coward shewed hee himselfe? See how small a thing daunted him; even the words of a poore silly wench. Who yet afterward, cloathed with this armour, was so stout and manly, that not the high-Priest himselfe, nor all his prisons, nor punishments whatsoever, could any thing appall him. So in the afflictions sent by God, O the reliefe that then Sincerity yeelds within, when all other things faile us! This causeth us to lift up our heads with joy, when others are at their very wits end for feare. The hypocrite in peace and security, may seeme strong and valorous, but let God by some affliction dragge him out, as it were by the eares, from his lurking-hole, and convent him before his Tribunnall, and thou shalt not see any thing more abject or heartlesse. Then is that of the Prophet verified. *The sins in Sion are afraid, a fear is come among the Hypocrites? Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings?* But the sincere heart, even in this case, holds out confident and comfortable. When Christ seemed to set himselfe against *Peter*, and to call the truth of his profession into question, with that three-fold pinching demand, *Simon, lovest thou me?* *Peters* faithfull heart still held it own, and over-came in that wrestling, *Lord, thou knowest I love thee.* O the boldnes of sincerity, that dares make God the *Iudge* when he makes himselfe the *accuser*! When *Iob* had against him not onely the Devill his enemy, pushing at him with his poysoned weapons, but even his own friends, scourging him with their tongues,

Esay 33. 14.

Ioh. 21. 15. 16.

Iob 27. 5,6.

Meanes to get
Sincerity.Gen. 5.
Heb. 11.
Gen. 17.

yea, his own wife a thorn pricking him in the eye ; yea, his own God, miserably lashing his naked soule with Scorpions ; what was it that relieved him against all these , but the remembrance of his own uprightnesse in the course of his life by-past ? And therefore he said, *Untill I die I wil never take away my innocencie from my selfe. My heart shall not reprove me for my dayes.* Who now would want such a companion, such a friend as Sincerity is , and that sticks so close unto us, and yeeldeth such sweet comfort, even in our sorest trials, and hardest straights ?

Here then haply some feeling the want of this so necessary a grace , will enquire concerning the *Meanes* to attaine thereto.

The first meanes is, for a man alwayes to possesse his heart with the apprehension of Gods presence, and so keep it in his feare continually , *to walk*, as *Enoch* did *with God*, as being in his eye ; and with *Moses*, seeing him that is invisible. *Walk before mee*. saith God to *Abraham*, *and be upright*. First, *Walk before me*, set thy selfe in my presence, behold my all-seeing eye, that seeth in the dark, even in the darkest corners of the heart , and then *be upright*. This apprehension of Gods presence will quash and crush even the very first risings of hypocritically thoughts. What ? God sees mee, and shall I dare to dally with him ? If but a man, nay, if but a childe could look into my heart, I durst not deale doubly and deceitfully : How then may I dare to doe so, when the God of Heaven is present and beholds mee ? Hypocrisie riseth from the secret Atheisme of the heart, where-by hee saith : *Tis he, none seeth*. And in this regard

Ananias

Ananias and Saphira, a paire of noble hypocrites, are said to tempt God in their hypocrisie, that is, to make triall of him, whether he were present every where or no, and so knowing all things were able to reveale their hypocrisie. And for the same cause did Peter tell them, that they lyed not to men, but to the Holy Ghost; because they thought they were out of Gods hearing, and onely Peter, and they with him, heard them. Therefore the Church in the Psalmes sheweth how they were kept in their sincerity, from dealing falsly in their covenant with God; because they remembred that God would search it, as being the searcher of the heart. And S. Paul notably joynes these two together, *We make not merchandise of the Word of God; we play not the Hucksters with it: but as of sincerity, as of God, in the sight of God speak we in Christ.* It is impossible for a man to speak as in Gods presence, and not to speak sincerely.

Acts 5. 9.

Psal. 44.

1 Cor. 17.

A second meanes is, diligently to review all our works of obedience, as once God did his of creation, and to observe the peace and comfort of conscience which we find, when we doe good things with good hearts, as on the contrary the trouble and disquiet of minde when we do otherwise. And withall when we take our selves thus tardy, in a holy indignation to take revenge of our selves, judging and condemning our selves before the Lord. The very thinking of the after-reckonings we must come to, when we have done our work, will make us take heed how we do it: For who is there that useth for all his actions, at the dayes end, to call himselfe to a severe examination; as the hard Master doth his servants, that must

must not needs in the very midst of his actions reason thus with himselfe? Anon all this which now I doe, must very narrowly be looked over, if it bee not done faithfully and sincerely, I shall smart for it then; O the wrings and secret pinches which mine owne guiltie heart will give me; yea, the lashes which by mine own covenant I am tied to give my selfe, in case my work bee found blurred with hypocrisie! It stands mee in hand therefore to look to it, that though my work, by reason of my weake skill, be but meane, yet it may be clean; though it be not fine, yet it may not be soule, being soyled and flubbered with the flurre of a rotten heart.

A third *meanes*, is true Humiliation of spirit. For where this is, there must needs be the deniall of our selves. And where there is true denial of our selves, there is not hypocrisie, which testifieth a man even in seeking God, to seek himselfe, and in preaching Christ, to preach himselfe. And therefore the Apostle opposing his own sineere, to others deceitfull preaching, saith; *We preach not our selves, but the Lord Iesus*. This is the ground of all unsoundnesse in religion, this want of humbling and denying our selves. For, hence it comes to passe, that we are so carried & swayed, even in our best actions, with the respects of our own praise and profit. Therefore S. Luke notes that the wise builder, that is, the sincere Christian, *digges deep*; namely, in a deep humiliation of his own Soule; whereas the foolish builder, that is, the hypocrite, *builds without foundation*, that is, enters upon the profession of Religion without ever being truly humbled and cast down for his sinnes. And hence

hence the building comes to bee unsound, because unsounded. That the heart then may stand upright before God, it must first as it were make it self crooked in stooping and bowing it selfe under his mightie hand in the exercises of humiliation. That the heart may bee whole, it must first be rent and broken. Corrupt and impure gold cannot be defecated and rid of the drosse, till it be moulten and dissolved. Unsound bodies, full of vicious humors, cannot come to any good estate, till they be well emptied by purgation: Crooked things cannot bee made straight without the wringing of the hand. Humiliation is that which melts us, purges us, wrings us, and so makes us of drossie pure, of foggie sound, of crooked straight Christians. Doeſt thou then desire to be a sincere Christian indeed, a true Disciple of Jesus Christ, to be freed of all unsound mixtures? Thou must first be broken and battered in pieces, by the humbling hand of God; thou must remember thy Masters rule, *If any man be my Disciple, let him denie himselfe.*

Lastly, sincerity being opposed to mixture, as the notation of the word teacheth, that which cleanse our hearts from the defilement of such mixtures must needs make us sincere. Now it is Faith which purgeth and purifieth the heart. Faith then apprehending the sincerity of Gods love in Christs death to us, and beholding there how Christ gave his heart to be pierced for us, cannot but make us return the like sincerity of heart and affection to God. *Thy loving kindnesse*, saith David, *is ever before me*, namely, by the apprehension of my Faith; *therefore have I walk'd*

Non est cor integrum nisi sit scissum.

Sincerrum, sincere. Donat.

Acts 15.

Psal 163.

2 Cor. 5. 13. 14.
opened.

walked in thy truth. So Paul sheweth that it was this love of Christ towards him, which by his faith he apprehended and applyed to himselfe, that made him deale so sincerely, and seek onely Gods glory, even then when to the world he might seeme to be mad of pride and vaine-glory, in perfering himselfe before the false Apostles, *Whether we bee mad* faith he, *we are mad to God*; that is, when I thus commend my selfe, and boast of mine own Ministry against others, and in so doing seeme mad to you, yet then I respect not my selfe in so doing, but onely God and his glory: *or whether we are in our right minde*, that is, use such courses as to you seeme wiser, *we are to you*. Wee doe it faithfully for your good. Now mark what it was which made him to doe so. *For the love of Christ constraineth us, because we thus judge, that if one be dead for all, then were all dead: And hee died for all, that they which live should not henceforth live to themselves, but to him that died for them.*

CHAP.

CHAP. XXXI.

The answering of the Objection which the deceitfull heart of man might gather out of the former doctrine of the hearts deceitfulnesse.

Verse, 10. *I, the Lord, search, &c.*

His Verse dependeth upon the former, as a secret prevention of an Objection, which upon occasion of the former doctrine of the hearts deceitfulnesse, the wicked *Jewes* might make against the Prophets threatnings, in this manner: if the heart be so immeasurably and unsearchably deceitfull, that none can know it, then we trust to doe well enough, for all the inward wickednesse and hypocrisie of our hearts. For if none doe know it, then none can punish it. The Lords answer is, as if he should more largely thus have spoken; Nay, soft a while, you runne too fast: The heart cannot bee known of any creature, but *I the Lord*, the Creator, have a priviledge above all creatures, throughly and perfectly to know the inmost corners of your hearts: And therefore never think that the closenesse, and secrecie of your corruption shall free you from punishment; for my knowledge of your hearts is not an idle and vaine knowledge; but therefore doe I know them, that thereafter, as I shall see their inward soundnesse or falsenesse, so I may dispense my rewards, and punishments accordingly.

This is the coherence.

The

The sense. Search and try.] That is, most exactly know; A Metonymie of the efficient: For by searching and trying, perfect knowledge is attained. And withall an *Anthropopathy*, that is, a manner of speech; whereby God for our better understanding, is made affected like man: For God needs not any searching to come to knowledge of any thing, as mans ignorance doth; But because mens knowledge is best there, where the greatest triall and search hath been made, therefore under this phrase it pleaseth the Lord to signifie his full and absolute knowledge.

Heart and reines.] That is, both thoughts and affections, the reines being the seat of the strongest affection, namely, that which is for generation. So *Prov. 23. 15, 16. My sonne, if thou bee wise, my heart shall rejoyce, and my reines shall leap for joy.*

To give.] Either reward of punishment: *According to his wayes.* Sometimes the word *way*, is taken more specially for some speciall course in the carriage of some particular action, as *Numbers 22. 23. Judges 4. 9.* More commonly for the generall course and carriage of our whole lives, as *Psal. 119. 1. Mat. 10. 5.* So here, *According to the fruit of his works.* If his works be good fruit, then reward; if evill, then punishment. In the words thus opened, I consider two points. First, Gods knowledge of our hearts, which is set forth by the *exactnesse* thereof, both in regard of the *manner*, in the words, *search and try*, and in regard of the *matter*, *heart and reines*. Secondly, The end of his knowledge, *That I may give, &c.*

To begin with the first. It is the constant doctrine

Num. 22. 33.
Judg. 4. 9.
Psal. 119. 1.
Mat. 10. 5.

doctrine of the Scriptures every where, that it is proper to God alone of himselfe, *thoroughly*, and *exactly* to know the secrets of the hearts of men; and therefore denying this knowledge to all others in the former Verse, *Who can know it?* Here he challengeth it to himselfe, *I the Lord know it.* But I say, 1. *Of himselfe*, Because by revelation from him others may know: as Christs humanity, *Iohn 2. 24.* But Iesus did not commit himselfe to them; For he knew them all: And had no need that any should testifie of man: for he knew what was in man. So also the Prophet. As *1 Sam. 9. 19.* *I will tell thee*, saith Samuel to Saul, *all that is in thine heart.* No marvell, when God had told him before. Thus *Elisha* saw the hollow and hypocritical heart of *Gebezi*, (*Went not mine heart with thee in the way?*) and *Peter* of *Ananias* and *Saphira*. So in the Primitive Church there were such as had the *spirit of discerning*: But that phrase of the *spirit of discerning*, sheweth, that they discerned not mens hearts of themselves, but by a speciall work of Gods Spirit, discovering them to their eyes, and that unlesse they had plowed with Gods Heifer, they could never have found out the so secret mysteries of deceitfull hearts. 2. I say that God only knoweth the heart *exactly* and *certainly*: Because man and Angels may know it *conjecturally*, and by way of guessing, *Prov. 20. 5.* *Counsell in the heart of man is like deep water, but a man of understanding will draw it out.* Here even naturall wisdom is compared to a bucket, which is able, being let down into the deepest Well, to bring up the waters thereof. So though the heart of many men be full of

Iohn 2. 24.

1 Sam. 9. 19.

1 Kings 5.
Acts 5.

1 Cor. 12. 10.

Prov. 20. 5.

Prov. 20. 26, 27

*Solus Deus solim
nescis ignorantiam, & 10-
tus videt, & it-
tum, quia mi-
nimè fallitur,
quia minimè
claudit. quia ex-
tra se lumen
non querit ut
videat. Ipse e-
nim est qui vi-
det, & unde
videt. Bern.
Psal. 139. 2.
Deut. 31. 21.*

of deep deceit, and can cunningly couch naughti-
nesse, yet a wise man by observation of their coun-
tenance, gesture, speeches, and such like outward
signes, will goe neere to discover them. And there-
fore *Solomon* afterward in this Chapter, *Verse, 26.* ha-
ving said, that *a wise King scattereth the wicked, and
causeth the wheel to turn over them*: because it might
be said, how can he doe so, since wicked men have
so many covers for their wickednesse, to hide it from
the eyes of the World? hee addeth, as answering
this objection; *The soul of man is the light of the Lord,
and it searcheth all the bowels of the belly.* So sharp is
the nose, even of naturall sagacity, that it is able to
smell out, and ferret out wickednesse, even when it
lurks in her secretest holes, using those meanes I
spake of, of diligent observation, inquisition, of
comparing, and laying speeches and actions toge-
ther, and such like. But now Gods eye needs no
such spectacles to look into these blinde corners of
the heart: For hee hath a fire, and flaming eye,
which is both the *Organe*, and the *Meane* of seeing,
minist'ring light to it selfe, to discerne all things.
Whence it is, that as the Psalmist excellently saith,
He knoweth the thoughts as farre off; long before
there goe any outward signes in the face to bewray
them. According to that which the Lord speaketh
of himselfe concerning this knowledge of the *Israe-
lites* hearts: *I know his thoughts even now, what he will
doe, before I bring him into the Land which I sware*:
Whereas the wisest men know them onely when
they are neere at hand, when they are ready to
break out at our faces, eyes, mouthes. So that in
this

this regard we may justly use that of the Prophet,
Am I GOD neer hand only, and not also afarre off?
 Yes Lord, thou must needs be a God afarre off, who
 knowest our thoughts so farre off, even before we
 know them our selves; yea, before ever we had any
 being our selves. Whereas we poore blind creatures
 cannot see the heart, unlesse we may pore upon it,
 having it laid neer our eyes in outward signes; and
 yet neither then can wee see it otherwise than the
 man in the Gospel saw men walking as trees. Thou
 seest the deceits of the heart, with an unerring and
 undeceiving eye: Wee with an uncertain, and er-
 roneous. As our heart is deceitfull, so our eye also
 in seeing, and judging of the deceitfulnesse thereof;
 so that it cannot, when it is at the cleereft, give
 any infallible definitive sentence concerning any
 mans heart, but onely probable, by way of divining.
 But in this conjecturall knowledge the Angels spe-
 cially excell, by reason their eyes pierce deeper
 than ours, even to the sight of the inward parts of
 our bodies, as well as of our outward; though yet
 in the outward they are able to see farre more than
 we. Hence *David*, for his wisdom in finding out
 of secrets, is compared to an Angell of God, by the
 woman *Tekoa*. The Divell therefore may be able
 to give a shrewd guesse at our thoughts, the rather
 for that he himselfe often suggesteth thoughts unto
 us, and hath liberty given him to come, though not
 into the privie chamber of the soule, yet into the
 outward chamber, the fancie, & to work upon those
 phantasmes, which there he finds. Neverthelesse,
 hee cannot directly and certainly set down what

Jer. 23. 23.

2 Sam. 14. 20.

Prov. 17. 3.

Luke 8. 31.

Isa. 30. 33.

Isa. 23. 24.

our own secret thoughts be, but still this doctrine remaineth true, onely God of himselfe exactly knoweth the secrets of the heart. There is indeed a great mingle-mangle and confusion of thoughts, even as there is of drosse and good metall in silver and gold, which lie so confused together, that to the eye of man the drosse is not discernable. But when they are in the furnace and fining pot, then wee may see them both distinctly. That which is the furnace to the gold, the fining pot to the silver, the same, saith *Solomon*, is the Lords flaming eye to the heart of man; even in the midst of the greatest shuffles, and confusions it is a notable distinguisher, cleerely discerning the bad from the good, the baggage and refuse from that which is good, the fine, though they be never so troublesomely jumbled together. And no marvell, for even *Hell*, (a place farre deeper than the heart, *Luke* 8. 31. farre vaster and wider, being of so infinite receipt, that it is able to hold all the damned soules and bodies *Esay* 30. 33.) and destruction, (the infinite paines of this hell) which (as the Prophet speaketh of heavens joyes) eye hath not seene, eare hath not heard, nor is the heart of man once able to apprehend the thousand part of them) are open to the eyes of the Lord; how much more then the hearts of the children of men? And hereof the Scriptures give a double reason.

1. Gods omni-presence. If a man could be in any place where God were not, hee might escape the sight of his eye. But, *can any man* (saith the Lord) *hide himself in secret places that I shall not see him?* Do

not

not I fill heaven and earth? This reason *David* pursueth notably, *Psal.* 139. throughout.

2 Gods forming of the heart. He that made the eye, shall not he see? the eare, shall not he heare? the heart, shall not he understand? Artificers know the nature and properties of their works; and shall God onely be ignorant of his workmanship? This reason also *David* urgeth in the same Psalm, verse 12. 13. *The darknesse hideth me not from thee. For thou hast possessed my reynes, thou hast covered me in my mothers womb.*

Psal. 139. 12. 13.

To these two reasons I adde a third, namely that God is the preserver and upholder of the heart. *Acts* 17. *In him wee live, move, and have our being.* Which is to be understood as well of the motions of the minde, in thoughts and desires, as of the body. The minde is born-up by God, even in the act of thinking, farre otherwise then the earth beareth us in walking. Therefore it cannot be but God must needs perceive the motions of our minds, even as the senselesse earth, if it had sense, must needs perceive the motions of our bodies.

Acts 17. 27.

The use. 1. This serveth to assure our Faith, that the Scripture is the word of God. For it is proper onely to God, to know of the secrets of our hearts. But the Scriptures, doe notably lay open the close corruptions of our hearts unto us, insomuch as wee must needs bee forced with the unbelieving idiot, to fall down on our faces, and to say, *Verily God is here*; it is he that speaketh. And as the woman of *Samarita*, when shee heard Christ discover her secret adultery, then shee gave over wrangling,

Vse.

Ester 6. 6.

and went to her neighbours, saying, *Come and see a man that hath told all that ever I have done : is not he the Meſſiah?* so we, seeing our hearts so lively deciphered unto us in the Scriptures, may in like sort cry out one to another, *Come and see a Book that tels us all that is in our hearts ; Must not this needs be his book, who only knoweth the heart ? Besides that, as the Scriptures do detect our thoughts in generall, so some particular mens in speciall. As what was Hamans proud thought, when the King asked him what should be done to the man he would honour? what was Michals despightfull thought, when she saw her husband dancing? what was Sauls murderous thought, when David played on the Harp before him? what was Felix covetous thought when he talked privately with Paul? what was the Phariſees detracting thought when the woman wiped our Saviours feet at the Table? These persons had so much wit as to keep their own counsell, and in many of them, shame must needs bee of force to keep them from babbling their own secrets, and uncovering their own filthy nakednesse. How then is it possible for us to imagine how the Writers of those Histories should come to the knowledge of such secrets, otherwise than by the revelation of the Spirit of God?*

Iosh. 7. 19.

2 This must teach us in confession of our sinnes, not to conceale any thing, but to powre out our soules like water : for God hath a darting and piercing eye, that sees the very bottome of our hearts. This use *Ioshua* made of the doctrine to *Achan*, when God by lot had detected him; *My sonne, give glory*

glory unto God, namely, the glory of his omniscience; thou seest already the depth of his knowledge is greater than the depth of thine own deceitfull heart, confesse thy sin therefore unto God, even the whole circumstance of the matter. A malefactor would not conceale any thing from the Judge, if he were certain the Judge knew all. And in truth when we goe about to hide any thing, we rather *hide God from our selves, than our selves from God*; we put out our own eyes not Gods.

III. This must cause us to bee sincere and constant in all the duties of godlinesse, *1 Theff. 2. 3, 4. We handled not the word of God deceitfully, we speak not as they that please men, but God which tryeth the hearts.* So the Church, *Psal. 44. 18, 19, 20, 21.* After the profession of their integritie, even in the midst of hea-
vie persecutions, giveth this as the reason of this their so doing: *if we have forgotten the name of our God, and holden up our hands to a strange God, should not God search this out? for he knoweth the secrets of the heart.* When something we are to doe, must bee subject to the censure of some speciall wise, judicious man, alas, how doth the sharpnesse of his judgement scare us, and what care and circumspection use we in such cases? Well, all our actions whatsoever must come under Gods scanning; and they must abide the censure of that pure and severe eye that cannot behold the least iniquitie. And shall we nothing reverence or respect this eye? Shall we take no care how to please it? O that we could but bring our selves once to give that respect to Gods eye, which we doe to mans! It is true indeed, the

Et tibi quidem Domine, cuius oculis nuda est abyssus humane conscientie, quid occultum esset in me etiam si nollem confiteri? te enim mihi absconderem, non me tibi.

Aug. conf. 10. 2. 1 Theff. 2. 3. 4.

Apostle condemneth eye-service in servants to their masters. But yet this eye-service to men shall condemne our want of eye-service to God: and would to God by their example, wee could learn to performe eye-service to God. The servant though hee work idly & lazily, when his masters eye is off him, yet painfully when it is on him. Gods eye is alway on us, & therefore if we had that respect of our heavenly master, which of our earthly, we should alwaies performe obedience to him. Eye-service, performed to God, must needs be lasting & continuing service. If thou canst finde a time when Gods eye is off thee, I will then give thee leave to give over thy work, or to work untowardly: but since Gods eye is alwayes on thee, why is not thy eye also alway on him, as *Enochs* was? why walkest thou not as in the presence of this God? Why labourest thou not in all thy services to approve thy self to this eye that seeth in secret, and is able by its own chrystall brightness to discover the smallest mote of hypocrisie in the blindest nook of thy heart? that so when it shal come to take a view of them, it may give witness to them & acknowledge them, though not, as once those solely his own in the creation, for very good, yet for good in part; for good sincerely, though not good perfectly. This use *David* made of this doctrine to himselfe, *Psal. 119. 168. I have kept thy precepts*, namely constantly and sincerely, *for all my wayes are before thee.*

Psal. 119. 168.

I V. This must restraine us even from secret sins, which we might commit without the privy of the other. For, wheresoever thou art, there is an eye that sees thee, an eare that heares thee, a hand that registers

regiters thy actions. By this argument *Solomon* dehortheth from adultery, which for the most part is committed in the night, *Iob* 24. 15. because all the wayes of men are open & naked to Gods eyes. What horrible Atheisme doth this argue, that the presence of a little childe shall hinder us from the doing of some wickednesse, when Gods presence cannot? But as our Saviour speaketh concerning Killing: so I of Seeing; Fear not them that can see the body onely, but feare him that can see the soule also; to whom night and light, day and darknes are all one; who can as easily see thee in the dead darknes of the night, as at high noon in the clearest sun-shine; as well when the candle is out, as when lighted, him I say feare. If we did beleve this ubiquity of Gods eye, how would it quash the very first risings of evill thoughts in our hearts? The eye of man draws from us a care of our outward behaviour: why then should not the eye of God draw from thee a care of the inward behaviour of thy heart, since God sees thy heart better than man thy face, and understands thy thoughts better than man thy words? Little children when in the midst of their disorders they spy once their fathers eye, they are hushed presently: So should it be with us, when through forgetfulnesse of this all-seeing eye of our heavenly father continually overlooking us, our hearts have begun to break loose, and to sport themselves in vain and idle thoughts and desires; then should we consider that all this while Gods eye hath been fixed on us: Wretches then that we are, that have had our Fathers eye to be a witnesse of our misdemeanor! Then in this

Prov. 5. 21.

Gen. 28. 16.

case should this spirituall eye of God work the same effect in us, which once the bodily eye of Christ in *Peter*. It should even dash us, and shame us in the midst of our sinne. If being in the sight and presence of our betters, whose gravity and authority claymeth speciall reverence at our hands, wee yet not knowing of it, have bin otherwise in our speech and behaviour than became us, wee no sooner see them, but are ashamed presently and are ready to cry them mercy. Should we not do the like, much more, when we have offended and grieved the holy eye of the Lord with any undecent behaviour, though but of our heart only? Should we not say as once *Jacob* in *Bethel* (since God is present in all places as well as in *Bethel*, though not with so speciall a kinde of presence) *Surely God is here, and I was not aware?*

Heb. 4.

Gal. 6. 6.

Pro. 24. 11. 12.

V. This must make us take heed of deceiving ourselves with vaine pretences, in shifing off good duties, or in excusing our finnes. If we can finde but the least starting hole, if wee can get but the silliest pretext by the fingers end, how glad are we of it? how fast doe we hold it? But alas, Gods eye can easily see through these figge-leaves, it can easily fetch *Adam* out of the thickets. The Anatomist doth not so clearely see the inwards of the body he hath opened, as God doth the secret deceit of our hearts, though never so fairly cloaked and coloured. Away then with all dawbing. *Be not deceived*, said the Apostle to those whose wit could finde out lurking-holes enough for their wickednesse in defrauding Gods Ministers, *God will not be mocked*. And excellently *Solomon*, *Deliver them that are drawn to death,*
and

and wilt not thou preserve them that are led to be slaine? If thou say, Behold we know not of it, he that pondereth the hearts, doth he not understand it?

VI. This doctrine is full of sweet comfort, and that in sundry cases. 1. In the perverse judgement of men often under-valuing of us, and depressing us farre beneath our inferiours. As the Corinthians did *Paul* under their shallow-headed Verbalists, not worthy to carry his books after him for sound and substantiall learning. Our comfort here is this, that God seeth not as man seeth, judgeth not as man judgeth, by the *seeing of the eye*, by the *hearing of the eare*, by outward appearances. Whence it comes to passe, that when the false and injudicious eye of man, too too much affected with outward shewes, hath preferred bold *Thrasoes* before their betters, that cannot in like pompous ostentation set forth themselves, and hath adjudged preheminance rather to *Eliahibs* outward person than *Dauids* inward parts; yet God comming after, reverseth & repealeth this unrighteous judgement, thrusting down proud ignorance from the head of the table to the foot, and lifting up humble knowledge from the foot to the head. Thus *Paul* relieved himself when he was thus disparaged by the Corinthians; *I passe not*, saith he, *to be judged of you*, I measure not my selfe by any mans judgement: *He that judgeth me is the Lord*. Wherefore as we have no reason to flatter our selves when men flatter us, so neither alwaies to discourage our selves when men discourage us. As mens praises must not *tickle* us, so neither alwayes their *dispraises* trouble us. For true, both praise and dispraise is from God,

1 Sam. 16.
Ec. 11.

God, who searcheth the heart, and tryeth the reines. Heed not then mens judgement over-much, but against their black coles comfort thy self with Gods white stone. 2. Here-hence also we may gather comfort in false imputations & slanders. As this was *Iobs* comfort in the aspersions of hypocrisie, *My witness is in heaven, and my record on high.* 3. It steedeth also for comfort in the prevailings of the wicked against us, and that under colour of right, *Psal. 7.9. O let the malice of the wicked come to an end; But guide thou the just: For the righteous Lord searcheth the hearts and the reines.* And therefore he seeth the innocency and sincerity of the one, the fraud and hypocrisie of the other, notwithstanding al their goodly words. *The eyes of the Lord look down from heaven, to shew himself strong to them that are of a perfect hart:* namely, in the end, at last, even when they are most weak in themselves, to give them the victory.

Fourthly. But most cordiall is that consolation which this doctrine ministreth in our temptations and inward conflicts with Sathan and our owne Consciences, crying out against us, that we are not that which others and our selves have thought, that we have not so much as the least drachme of any goodnesse. And indeed, in temptation, our sinnes often present themselves in such a multitude, that they wholly intercept from our eyes the sight of grace. Yet here in the defect of our own knowledge wee must comfort our selves with Gods, and say with *Ezekiah*, in that his grievous triall, *O Lord, thou knowest I have walked with a perfect heart before thee.* Thus *Peter*, when Christ lay grating upon him with that

Psal. 7. 9.

2 Chro. 16. 9.

Isay 38. 3.

Ioh. 21. 15, 16.

that threefold interrogation, *Simon lovest thou me?* thereby renewing the bitter memory of his threefold denyall, and in effect, saying thus much: How can I think that thou who hast so often denyed me, doest love me? hee yet sustained himselfe with this meditation of Gods knowledge; *Lord thou knowest all things, thou knowest that I love thee.* The Apostle sheweth. *Rom. 8. 26.* that sometimes, in the extremitie of affliction, wee are so confounded in our selves, that though indeed we do pray in our secret sighes and sobs, yet we perceive not that wee pray. For so, I take, it that text may be read; *Wee know not what we pray.* The flesh with her murmuring makes such a dinne, that we can hardly heare the voyce of the Spirit, mixing with the fleshes roaring and repinings, his prayings, sighes and sobbings. But because a poore soule would hence discomfort it selfe, and think, what good will such confused prayers doe mee, which I scarce discern my selfe? The Apostle answereth notably, opposing to this objection the comfort of this doctrine of Gods knowing the heart: *But hee that searcheth the heart, hee knoweth the meaning of the spirit.* Marke how he opposeth Gods knowing of our prayers to our own not knowing. As if hee should say: Let not this trouble thee, that thou canst not perceive that thou prayest: Doe not therefore think thou canst not, thou doest not pray; For though thou know not what it is thou prayest, yet God the searcher of the heart, who is greater than thy heart, he knoweth and approveth also thy prayer. Discourage not then thy selfe over-much in the want of feeling of
grace

Rom. 8. 26. 27.

1 Cor. 4. 4.

grace in thy selfe. Remember that God sees, as that evill, so also that good which sometimes thou seest not in thy selfe. And therefore as thou oughtest not to be over confident in the not feeling of sinne in thy selfe, but to say with the Apostle, *Though I know nothing* (that is, no evill) *by my selfe, yet am I not thereby justified*; so neither to be too farre dejected in the not feeling of grace, but by like proportion to say, *Though I know no good in my selfe, yet am I not thereby condemned*. So much of the first point; Gods knowledge of the heart: The second followeth; the end of this knowledge, *That I may give to every man according to his wages, &c.* The which words we will consider first, in the reference to the former: secondly apart by themselves.

Out of the former consideration, we learne,

1. That good and evill thoughts and desires, in Gods account, are good and evill works. For God here saith, he taketh through notice of the heart, that hee may recompence men according to their works; Thereby implying, that if hee did not see the heart, there must needs scape many wicked thoughts and desires unpunished, many good ones also goe unrewarded; and so he should not be able to give to every work his proper recompence, namely, to the inward works of the heart, the thoughts and desires thereof. Concerning evill thoughts, *Peters* speech is excellent to *Simon Magus*: *Pray to God, that if it be possible, the thought of thy heart may be forgiven thee*. Forgiveness presupposeth desert of punishment; punishment an evill work meriting it; for punishments are only awarded

to

Acts 8. 22.

Phil. 2. 13.

to works. For good thoughts and desires *Pauls* speech is excellent, *It is God that worketh both to will and doe.* If both bee his own works, the desire as well as the deed, he must needs love and like both the one and the other. This maketh against them, that make no bones of evill thoughts, as though no other be evill works than such as bee outward. 2 It serveth for comfort to the children of God, disabled sometimes by want of outward helps, or otherwise, for the performance of some kinde of outward obedience. These must remember how highly God apprizeth good purposes and desires, accepting and rewarding them, when they come to him, as if they came accompanied with the deeds themselves. *David* did but conceive a purpose to build God a house; God rewarded it with the building, and establisnings of *Davids* house, 2 *Sam.* 7. 16. He did but conceive a purpose to confesse his sinne; Gods eare was in his heart, before *Davids* confession could be in his tongue, *Psalm.* 32. 5. The poore beggars that have wanted food for themselves, Christ yet shall say at the last day, yee have fed me when I was hungry, only in regard of their strong affection, if they had had ability. The prodigall child, when he was but conceiving a purpose of returning, was prevented by his Father first coming to him, *Luke.* 15. 20. and *Esaie,* 65. 24. God will answer us before we call, that is, in our purpose of prayer. O sweet comfort! when wee adresse our selves to prayers in our private meditations, and berthink our selves of our sundry wants. We purpose with our selves to begge such and such things,

things, whereof yet haply wee forget some in the vocall prayer: shall any good soule now think that the memories weaknesse, shall any thing prejudice her in this case? No, thy purpose of asking the thing forgotten, was a most effectuall asking of it: and unto thee belongeth the comfort of that saying. *I will heare before they call.*

2 That God esteemeth of the goodnesse of our outward works by our hearts. Therefore here he saith, that he first searcheth the hearts, before he recompence the work. If God judged of works onely by the outward matter of them, there needed then no looking into the heart, for the just dispensing of rewards, and punishments. Now there are two things more especially in the heart, whereby God judgeth of our works. 1. Faith, which cleanseth the heart, and maketh it a good treasury, fit for a good man to bring forth good things, which also propoundeth unto us, and urgeth upon us the commandement of God, prescribing the good work to be done: whence that title of the *Law of faith*, and whence also our obedience is called the *obedience of faith*. 2. A sincere affection, chiefly respecting Gods glory, and the Churches good in that wee doe. The use. 1. Against the Papists, that upon such places as this, would found the doctrine of merit. But here God sayes he looks into the heart, when hee would reward the outward work. So that there is no worthinesse in the outward work it selfe, but it is something within the heart, which procureth the reward to the outward work, and that is specially as I shewed, faith in the blood of
Jesus

1 Tim. 1. 6.
Acts 15.
Matt. 12.
Rom. 14. 23.
Rom. 3. 27.
Rom. 1. 5.

Jesus Christ. 2. Against the works of morall and civill men; which though beautifull in the eyes of the world, are yet deformed before God, because they neither flow out of a pure fountaine of a purged heart, nor are referred to just ends. Let the civill man then know, that when he presents God with his outward righteousness, looking for some reward, the dung of his sacrifice shall bee thrown in his face: For God will look into his heart, and finding it unbaptized, he will bid him look into the rock whereout his works were hewen, and into the hole whereout they were digged, and then aske him, how that can be clean which hath so impure an originall? 3. Against Hypocrites, that with their leaven, sowre the best works they doe. If God in judging of good works did not look to the heart, an hypocrite might speed as well as the best Christian. But here wee see the affection and disposition of the heart is all in all with God. Wee indeed judge of the *heart* by the *work*: God contrarily judgeth of the *work* by the *heart*. Wee first approve the work, and then the workman: But God first hath respect to *Habel*, and then to his sacrifice. Though the matter of the work be never so good, yet the corruption of an unsanctified heart will marre all, and change the nature of it. And as it will be no excuse before God, when the matter of the work is ill, to plead the goodnesse of the heart; so neither, when the heart is naught, to plead, that the matter of the work is good. Whereof we have notable examples, *Es.* 58. in the Jewes urging God with their fasting, and yet sent away empty; and in those

Gen. 4. 4.

Mat. 7. 23.

1 Ioh. 3. 23.

Esay 66. 3.

Ecclef. 5.

*Quem recitas,
meus est o Fi-
dentine; libellus
sed male dum
recitas incipit
esse tuus.*

those reprobates, *Mat. 7.* alledging their preaching in Christs name, casting out of Divels, &c. but receiving that fearefull answer, *Depart from mee yee workers of iniquity; I know ye not.* Lo, preaching it selfe though in Christs name, because yet not for Christs name, is with God but a work of iniquitie, and hell fire is the reward of it. So *Cains* outward works in sacrificing were the same with his brothers; and yet Saint *Iohn* sayes, *Caines works were evil, and Abels good.* And God himselfe said to *Cain*, *If thou doest well, shalt thou not be accepted?* as though, for a l his sacrifices, he had not done well as yet. And so the Jewes sacrifices are in indignation rejected with a *who required these things?* because indeed, God did not require bodily exercise, divorced from the spirituall, the shell without the kernell, the husk without the corne, the carkase without the soule. Hence it is that the Lord calleth the Jewes incense and sacrifice, though commanded by himselfe, *their own wayes.* And in another place his own sacrifice, *the sacrifice of fooles.* For as *Martiall* said to *Fidentine*, the book thou readest is mine, but when thou readest it ill, then it begins to be thine: so may God say to hypocrites; These works of prayer, hearing, &c. are mine; but when you goe about them thus untowardly, and performe them thus corruptly, then they are your owne. I will acknowledge them no longer for mine. I see them, that is not safe for us to rest in the outward work, but that we had need to look to our hearts in all the services we performe. For God will look to our hearts in judging, and in rewarding. And that

that which God most looks to in *rewarding*; that wee had need most look to in *practising*. As the workman, in the doing of any work, will bee most *carefull* in that part of it, wherein he knoweth the eye of him, for whom he worketh, will be most *curious*. If God, when thy prayer shall come to bee weighed in his ballances, should then especially stand upon thy tongue, upon thy phrase of speech, upon the tune of thy voice, &c. then it would stand thee in hand in praying, specially to minde these things. But since it is the affection of thy heart, hee will above all things make inquiry of; consider then what a folly it is in practising, to bee most diligent in that, wherof God in examining will be most regardlesse; and to be most negligent there, where wee shall be sure to finde him most strict, and severe. And withall consider thine own misery, who deprivest thy selfe both of mans, and Gods reward. For the very *matter* of thy work will make thee odious to the world, as carefully flying the very appearance of good as the Apostle biddeth us to flie the appearance of evill. But the corrupt *manner* of thy work will make thee twice as odious to God, to whom alwaies *fained sanctity is double iniquity*. Withall consider, what a grieve it must needs bee to thee at the last day, to see others *mites* received for their sinceritie, and thine own *talent* refused for thy hypocrisie: to see others cups of cold water mercifully rewarded, and thine own giving the Cup of Christs blood, the water and bread of eternall life, severely punished.

4 This must teach thee when after long out-
E e ward

Isay 58. 3.

ward practise of godlinesse, thou findest not the true reward of godlinesse, then to enter into thine own heart by examination and to consider whether thou art guilty of hypocrisie or no. For true *godlinesse is great gaine*: and God alwayes is just, giving men according to their works, but yet measuring the works by the heart. If then thou doing works outwardly good, receive an answerable reward, do not therefore challenge God of injustice. (as those *Iewes, wherefore have we fasted, and thou seest it not?*) but thy selfe of unsoundnesse of heart: Which correct thou, and thou then shalt see there will be no cause for thee to complaine of the Lord.

V. Here also is comfort to those that have, with good hearts, done many good works, which yet are ill taken, and ill rewarded of men. Men cannot see our hearts, and therefore what marvell, if they doe not alwayes reward us according to our works? If the wicked *Iewes* could have seene how lovingly, and tenderly Christ, heart was affected to them, they would better have rewarded his ministry than that he should have needed to complaine, *I have laboured in vaine, I have spent my strength, &c.* But our comfort is, so as was Christs, that *our work*, though never so much rejected of men, is yet *with our God*, in time to be rewarded of him. Because he seeth our sound and faithfull hearts, and that to this end, that hee may reward us according to our works. The durie of reprehension Christianly performed is a good work, yet how distastfull to the reprehended, and how thanklesse an office? yet wee must not be discouraged, though by the performance of this duty

wee

we purchase ill will at mens hands. For God seeing the integritie of our heart, will reward us accordingly, causing us at length to finde more favour, even with the reprehended themselves, than those that have clawed or flattered, *Prov. 28. 23.*

Now I come to consider the words in themselves, observing three points in them; the *rewarder*; the *rewarded*; the *rule of rewarding*.

1 The rewarder, *God. That I may give, &c.* Here we learne;

1 That God hath an infinite treasure, both of rewards and punishments, who giveth to every particular man his just portion, either of the one, or of the other. He is an unemptiable fountaine of goodnesse that can never be drawn dry. His rewarding of one, doth not disable the rewarding of an other; neither doth he so spend himselfe in conferring his blessings upon any, that they which come after should need to speak unto him as *Esay to Isaac, Is all gone?* hast thou never a blessing left behinde for us? Gods reward is not like the blessing of *Isaac*, which could bee bestowed only on one. For God himselfe the *rewarder*, is also the *reward*; and therefore, as he tels *Abraham*, an exceeding great an infinite reward, able to satisfie infinite worlds. His justice also, being as infinite as his mercie, cannot but furnish him with like varietie of judgement, that as in Heaven there are many Mansions, and Princely Palaces, so in Hell also many prisons, many dungeons; that as his chests and coffers are full of precious pearles & jewels; so his quivers of pestilent arrowes prepared for the ribs of the ungodly. So that we need

Gen. 15. 2.

John 14. 1.

*Si quoties pec-
cant homines,
sua fulmina
mittat Iupiter
exiguo tempore
inermis erit.*

Heb. 11. 26.

not feare that of our *Iehovah*, which they of their *Iupiter*, that if, as often as men sinne, the thunderbolts shall flie abroad, he would quickly be unfurnished of weapons. The use is this, as to terrifie the wicked, so to encourage the godly. It is a comfort to serve such a Master, as besides his willingnesse, is also able to reward us. Therefore we see how Kings services in this regard are most sought after. Never then grow we wearie of serving this Master, with whom is such plenty of reward, whose is the earth, and the fulnesse thereof, the heavens and all their furniture, and at whose right hand is fulnesse of pleasures for evermore. Who may say unto us of all other base Masters, as *Saul* of *David*, *Can the sonnes of Ishai give you Vineyard's, and Orchards? Can they make you Captaines over iſties, and over hundreds?* so can the Devill, the World, the Flesh, instate you into the felicity of my chosen: can they make you Kings and set you in the chaire of estate? The service of God is a reward sufficient to it selfe, and farre from his servants is the base mind of mercenaries. Nevertheless it is fit, with *Moses*, to quicken our dulnesse, with the consideration of the great recompence of reward.

2. That whosoever bee the instruments either of our rewards or punishments, God still is the chief both rewarder and punisher: *That I may give*. The use whereof is, both to teach us *thankfulness* to God, when rewarded, and *patience*, when corrected by men. It may be thou hast deserved wel of those men, that deale unkindly wih thee. But yet consider whether in the same thing, wherein thou hast deserved well of

of man, thou hast not deserved ill of God, because happily in these duties performed to man, thou haddest no respect of God. If so, then acknowledge that God hath found out thy sinne, complaine not of mens unkindnesse and injustice, God is just in their injustice, it is he that thus punisheth thee.

3 That whatsoever bee the work, for which wee expect a reward, it is God that must reward it. This must teach us in the works of the second Table, which respect man, to have an eye unto God, and to performe them as unto God, and so in serving of man to serve God. For it is God that must reward them & that (as I shewed) doth reward them, even then when men reward them: For it is he that inclineth their hearts thereto. How then can we expect a reward of God there, where wee have done him no service? If in serving of men thou hast served thy selfe, and sought thy selfe rather than God, when thou comest for thy reward, Gods answer will bee; let him reward thee whom thou servedst. Thou servedst thy self, reward thy selfe then if thou wilt, for I never reward any services but mine owne. Had wee not then need in all duties done to men, to doe them as unto God, lest otherwise, as wee lose mans, so also Gods reward. But doe them unto God, and then we are sure, if not of both, yet of the best reward, and wee take a very safe course for our selves. For even the best men may proove unkinde, and unthankfull unto us: But God cannot but abundantly recompence the service done to himselfe. The duties of love & liberalitie done to men, which some of those to whom they were done had hap-

Ephes. 6. 7. 8.

Gen. 31. 42.

pily forgot, yet Christ remembers at the last day, only because they were done as himselfe *Matth. 25. 40. Yee have done them unto mee.* There is the cause of the reward. This is *Pauls* counsell to Christian servants, yoaked with cruell heathenish Masters to bee obedient unto their Masters, according to the flesh, as unto Christ, serving the Lord, and not men, and that upon this consideration: *Whatsoever good thing any man doth, the same shall he receive of the Lord, whether hee bee bond or free.* Servants in such cases are ready to object. Why should we have any care to please them, that have so little care to pleasure us; nay, that are ready to doe us all the displeasure they can? Yea, but for this cause they had need so much the rather to make conscience of their dutie, even to the full, because by this meanes they shall provide a notable remedy against their Masters injuries; namely, the bountifull reward of God himselfe. Thy Master wrongsthee: what then? wilt thou therefore wrong thy selfe? He denies thee his reward: wilt thou therefore encrease thy punishment? and as though this were not enough, deprive thy self also of Gods reward? *Labans* tyrannie could not tire out *Jacob* in the course of his faithfulnessse, and behold in the end the Lord himselfe, in spite of *Labans* teeth, richly rewardeth him.

I I. Circumstance is the persons rewarded. Every man, of what degree soever.

x. Marke here Gods unpartiall dealing. Among men, grosse vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God, neither shall thy greatnesse help thee from

from punishment, nor thy baseness hinder thee from reward. This must humble the great states of the World: God is no respecter of persons. They must not look for a chaire and a cushion, when they appeare before Gods Tribunall. Nay, thou must then bee stript stark naked of all outward pomp. God will put no difference betwixt thee and the poorest *Lazarus*. He judges every man alike.

2 Hence I gather that there is a particular providence, taking notice of men and their actions in speciall. For Gods rewards are proportioned to his knowledge; *I know the heart, that I may reward*: But he rewards every man in particular. Therefore also he knowes him, and all his waies. Particular rewards argue particular knowledge. Terrible is this to the wicked, but most comfortable to the godly. If the King take notice of a meaner man, he will be ready presently to say in admiration, What, doth the King know me? But let the poorest *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mighty God takes speciall notice of him, and that for his good. It is not with our God as with their Idoll, that hath no leasure to attend smaller matters. Hee is not like *Baal*, that pursuing his enemies cannot hear his friends: nor like *Diana*, that being present at *Alexanders* birth, could not at the same time preserve her *Ephesian* temple from the fire.

III. Circumstance followes, the rule of rewarding according to their own wayes, &c. Here wee learn, that God proportions his rewards and punishments to our works, as it were the line to the rule. This proportion hath sundry branches.

*De natur. Deor.
l. 2. Concioneque
Timaus, quicum
in historia dix-
isset qua nocte
natus Alexan-
der erat, eadem
Diana Ephesia
templum defla-
gravisse, adiun-
xit minime id
esse mirandum.
quod Diana
cum in partu
Olympiadis ad-
esse voluisset ab-
fuisse domo.*

1 The evill of sinne shall have evill of punishment in Hell, the good of obedience, the good of reward in Heaven, *Matth. 25. 2.* As our works are better or worse, so shall our joyes in Heaven, our pains in Hell be more or lesse. *Capernaum* exceeding *Sodome* and *Gomorrab* in sinne, shall feele also an excesse of punishment, and the wilfull servant shall receive more stripes than the ignorant. So also the greater our zeale, paines and travell hath beene in Gods cause, the greater shall bee the weight of our glory. The twelve Apostles shall have twelve speciall thrones at the day of judgemnt, and whereas other wise men shall but shine with the brightnesse of the *firmament*, they that turne others from their evill wayes, with the brightnesse of the *stars*: *he that soweth liberally shall reap liberally.* And every good work added to the number of the former, helpeth to *further our reckoning in the day of the Lord.* Sleep is sweet, even to him that hath passed the day more easily, but the sleep of the labouring man is sweet indeed. So also though that sleep in *Abrahams* bosome be sweet, even to such as have lived a more quiet and easie life here, yet even there also, the sleep of the labourer will be specially sweet. The greater our toyle and trials have beene, the more we have sweat and suffered here for Christ, the sweeter shall wee finde that rest and repose in Heaven. The Martyrs shall be Pillars in the House of God. *Apoc. 3. 12.* Our Saviour in his answer to the petition of the two brethren, seemes to imply, that there are some, for whom places of preeminence are prepared, as it were to sit at his right hand and left ;
nei-

Dan. 12. 3.

Phil. 4. 17.

neither doth this doctrine of unequall degrees of heavenly glory any more favour merit, than the unequall degrees of grace in this life, which oftentimes the Lord proportions to our desires & endeavours in the use of the means; the wider we open our mouths the more abundantly he will fill us, and with what measure wee mete to him in painfull and heedfull hearing of his Word, with the same will he measure to us in the dispensation of his grace: Neither yet doth our hearing of the word, desire in opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder us not from holding that which is indeed apparant to our eyes, that according to the degrees of grace, and sanctification, God dispenseth many of his temporal rewards in this life, as a greater good name, greater inward reverence & honour in the hearts of men to such as excell in mortification above their brethren; why should it feare us here, since the one drawes merit with it no more than the other? 3. Besides this generall, there is also a speciall proportion, agreeing to the works in speciall, in such manner that a man may almost read the sinne in the punishment, the vertue in the reward. The Midwives built the houses of the Israelites, by preserving their children, contrary to the Kings bloody Edi&th, God therefore built them houses. David purposed to build God a house; God presently promised to build his house for ever. Ebedmelech saved Ieremies life; God therefore gave him his own life for a prey. So he hath promised to recompense our zeale of his glory with his zeale of ours; *I will honour them that honour mee:* neither

Mar. 4. 24.

Exod. 1.

Ier. 39. 17.

1 Sam. 2.30.

neither doth God keep this proportion in active onely, but also in passive obedience. Here *Iosephs* example is most remarkable if we compare his sufferings and rewards together. Instead of his brethrens hatred, he got strangers love; his brethren that sold him as a slave, adored him a Lord. In stead of the prison, he met with a throne. In stead of iron fetters, he found a chaine of gold. In stead of the labour of his hand, a ring on his hand. In stead of the parti-coloured coat his brethren stript him off, the princely Robes *Pharaoh* put upon him. In stead of the unlawfull pleasure of adulterie, the lawfull comfort and contentment of an honourable marriage. In stead of being a servant in the prison, being halfe a Sovereigne in the Kingdome. The like measures keeps he also in punishment. *Abshaloms* haire, his pride, became his halter. The waters which *Pharaoh* appointed to destroy the *Hebrew* Babes, were afterwards made fit to poyson the *Egyptians*. *Pharaoh* had infected them with blood of innocents, God turnes them into blood; and in their colour shewes the tyrant the colour of his sinne. *Pharaoh* slayes the *Israelites* children, God afterward slew his, and all the *Egyptians* first borne. *Dives* denied *Lazarus* crums of bread; *Abraham* afterward denied him a drop of water. Those that will not hearken to the sweet and familiar voice of God, shall bee schooled by the strange language of cruell strangers overtopping them. The *Egyptians* had vexed the *Israelites* with much wearinesse and thirst, in over-burdening them with labour; God theretore by depriving them of the use of their waters, afflicted them with

with the same thirst and with the same wearinesse in going about and seeking for water: *Saul* because he slew those that did weare the *Ephod*, therefore God would not answer him either by *Vrim* or *Thummim*: and his own hands revenged upon himselfe the innocent blood of others. The wicked because in this life they say to God, as it is in *Iob*, *Depart thou from us*, therefore in the life to come, God shall say to them, *Depart from me ye cursed*. *Adams* desire of the Godhead, was punished with mortalitie and misery. And unto him that in *Esay* vaunts himselfe, saying, *I will ascend above the height of the clouds, and will be like to the most high*; the Lord will have this answer to be made: *Thou shalt be brought down to the grave, to the sides of the pit*. Hypocrites performe temporarie obedience, God only gives them a temporarie reward here in this life, *Math. 6. Verily they have their reward*, namely here in this life; they shall have none hereafter. So *Ahabs* temporarie humiliation obtained the rejourning of a temporall judgement: Hypocrites also performe an imperfect obedience, they will doe some few things commanded, but not all: God serves them in their own kinde, he gives them some few of his meaner blessings, but denies them the principall. Whence that excellent exhortation, *2 Iohn 8. Look to your selves, that we lose not the things we have done, but may receive a full reward*. There is then a plenary reward to a full, and a partiall or halfe reward to a scantie and halfe obedience. Thus *Iehues* obedience in destroying *Ahabs* house was recompensed with Gods blessing upon his house to the fourth generation; answerable to his curse in the
second

Esay 14. 14, 15.

Esay 27.

second Commandement, upon the wicked, to the fourth generation, as in *Ioram*, whose posterity is not remembred till the fourth Generation, as in the Genealogie, *Matth. 1.* But yet because *Ichues* obedience was not sincere, it was not rewarded so as is true obedience, whose reward is faire above the punishment even to a thousand generations. So that even in rewards, as well as in punishments, God will put a difference betwixt an *Israelite* and an *Aegyptian*: that as Gods Children are not smitten so as their smiters the wicked, because their disobedience is not so full as the wicked, therefore they have but halfe a punishment: So the wicked are not rewarded as are the godly; because their obedience is not so perfect and compleate, therefore they have but halfe a reward, answerable to their halfe obedience. Againe, Hypocrites give God an outward obedience, without the inward affection. So God gives them his externall benefits, but without any hearty love or affection unto them. Look how they sever their hearts from God in their *obedience*, so doth God his from them in his *benefits*. So even, and equall is the retribution of divine justice.

The use, First, against the Papists urging their doctrine of Merit out of this and such like places: but here we see, all the Prophet teacheth is a proportion betwixt our works and wages, betwixt our paines and pay, that is, betwixt that we doe, and that wee receive. And therefore hee maketh our works to be the rule, not the cause of the reward. The rule is not the cause of the line drawn by it. Neither doth God here say, that I may give to every man *for*, but

accor-

according to his works. Surely if good works, as they teach, should bee meritorious, then as it is unjustice in man to detain the labouring mans wages when his work is done; so also should it bee in God, if hee did not presently recompence every good work of his servants as soon as it were done. And as the hire of the Labourers detained, cryeth against the covetous Oppressours, so by like reason should the reward of our obedience, so long oftentimes deferred, cry against God. Even this one argument is enough to overthrow merit: Gods slownesse as it were in rewarding his childrens services, and that libertie which he hath taken to himself for the times of the reward. And therefore here hee saith; That I may give to every man according to his works, without making any mention of the time when, leaving himselfe free for that. Wee see that in paying of wages to our servants, we limit our selves to set times, as to the quarters, or halfe yeeres end, because it is a matter of desert: but in our gifts and gratuities, wee doe not so tie our selves, but give them when wee think good. And if there were any such worthinesse in our works, what need then that modestie of the holy men in Scriptures, who when they were desired their faithful service, might bee remembered with Gods reward, have withall desired it might bee remembered with Gods forgivenesse? as *Nehemiah, Remember me, O my God, concerning this, and pardon me, according to thy great mercie.* Our best works then need forgivings, and that which needs forgiving, merits not giving. Our Saviour when he would have us crave daily

Nehem. 13. 22.

daily bread, as *our* bread, due to our obedience by Gods promise, then withall he would have us crave forgivenesse, for the want of that our obedience, and to adde unto *Give us this day our daily bread, And forgive us our trespasses*. Secondly, against our loose professours, promising to themselves, though living, and lying in their sinnes, the reward of glory. No, as thou sowest thou must reap, and as thou brewest thou must drink. If thou sow tares, never look to reap Wheat. If thou brew with Crabbes, never look to drink milde Beere. As our Saviour comparing the man to a tree, the works to the fruits, sayes, *Can men gather figges of thornes, grapes of thistles?* so comparing our works to trees, their rewards to the fruits, say the like: Think you ever of the thornes and thistles of covetousnesse, pride, uncleannesse, blasphemie, swearing, prophanation of the Sabbaths, ever to gather the sweet figges, or pleasant grapes of glory, and happinesse? Will this gall and wormwood ever make pleasant drink? Will these wilde and sowre grapes ever yeeld sweet wine? O that we could seriously lay this to heart, that wee must all appeare before Christ, to receive according to that which here we have done, whether good or evill, that hee that soweth to the flesh, shall of the flesh reap corruption, and he that soweth of the spirit, shall of the spirit reap life everlasting. Then would wee begin presently to reason with our selves. Alas how poor, how barren am I in good works, how fruitfull in ill! Is it true indeed that according to the quality of our works we shall bee judged? Alas, what other works

works can I present the Lord with, besides the works of death and darknesse? If these had the promise of reward, then were my case good. Examine thy heart, my brother, and think with thy selfe: Thus long have I lived, but what good have I done either to my selfe, or others? Where are my Prayers, Fastings, Humiliations, Meditations, well-spent Sabbaths, well-governed children and servants? Where are the works of mercy to my brethrens either soules, in holy admonition, reprehension, exhortation; or bodies, in ministering reliefe to their necessitie? How can I look for the pennie, that have stood idle in the Market place all the day long? for the crown, that refused to runne? for a good crop of Harvest, that would not sow in seed time? Let us no longer deceive our selves. That which *Solomon* speaketh of sloath in the things of this life, is true also of spirituall sloath. Hee that being sloathfull in Winter will not plow, shall begge in Summer, and have nothing; as wee may see in the rich glutton begging water of *Lazarus* to coole his tongue; and in the foolish Virgins, begging oyle of the wise. It were madnesse to seek for fishes in Woods, for Apples and Peares in the Seas. But what madnesse to seek Heaven in Hell, glory in shame, light in darknesse, to think wee shall finde eternall life in the way of wickednesse? *Why seek yee the living among the dead?* said once the Angell to those women. But why seek yee life in death? why seek yee that eternall life, among those dead works of darkness? *No glory, honour, and immortality can bee found of any, but such as seek it by continuance*
in

Matth. 6. 35.

in well doing, Rom. 2 7. If thou goe about to seek Gods Kingdome, seek Gods righteousness. So seek it, and find it. Otherwise thou doest but take a great deale of paines to goe to Hell. If thou pray, *thy kingdome come*, pray also, *thy will bee done*. Gods will must be done of thee, before his Kingdome can come to thee. I I. Since the degrees of glory hereafter shall bee according to the degrees of grace here, it must teach us, if we would then shine in glory, now to shine in grace. Naturally wee affect preheminance, and precedencie in all things. Take the advantage of this thy corruption, to shake off all spirituall sloath, use it as a goard in thy side to make thee sweat againe in Gods work. Double paines shall bring thee double pleasure; double diligence, double delight; double holinesse, double honour: who would bee a common stone in the building, when he might be a pillar? who would be a doore-keeper, or porter in a house, when he might bee a steward? I V. Look we to the whole course of our lives. God rewards not according to our good, or evill work, but according to our works, to the ordinary course of them. One evill work shall not prejudice thee, who walkest in the ordinary track of good works; nor contrarily, one good work shall not profit thee, who makest an ordinary trade of doing evill works. V. This must teach us, faithfully to walk before the Lord in the discharge of our severall callings, without any carking care, or distrustfull thought-taking for any of the comforts of this life. All the care that belongs to us, is how to doe our work well. The care of the reward of our works

is Gods. Look we well to *doe* our work, and God will look farre better to *reward* our work. And this is that which our Saviour teacheth; When to those whinings, *what shall we eat, what shall we put on?* hee opposeth a contrary care of seeking Gods kingdom, and righteousness: for then, if they would take care to work the work of God, the reward of God should not bee wanting. Oh then that instead of taking thought how to get this or that good thing promised, we could once take thought how to doe this or that good thing commanded, and so doing our dutie, rest upon God in the beliefe of this doctrine; that he rewards every man according to his works. Our Saviour forbidding his Disciples over-diligent care in provision of these outward things, not to gather silver or gold, gives this as a reason why he so forbids them, *The labourer is worthy of his wages.* The force of which argument consists in this doctrine of Gods Justice in rewarding well that which is done well. For the Disciples might object. True, the Labourer is worthy of his wages, but the unthankfull World is unworthy of our labours; for it detaines the wages due to our labours.

Matth. 10.

Therefore this speech of Christ is founded upon this holy Justice of God, that cannot, whatsoever be the unkindnes & injustice of the world, suffer good services to goe unrecompenced. It is therefore as if he had said: Mind you the work of your Ministry. let your onely care be how to fulfill it. Doe not disgrace God so much as to trouble yourselves with the thoughts of your maintenance, as though God were so unjust, as not to give good wages to good

workmen. VI. Here is great varietie of comfort, First, art thou discouraged with meannesse of thy good works? Thou art no preacher to convert souls, no rich man to give almes, to build Colledges, &c. but onely a poore servant, keeping sheep, going to plough, &c. Here for thy comfort remember that God rewards every one according to his works, without making any curious choice of works. But as hee will punish the least evill work, even an idle word, *Matth. 12.* so will he much more reward the least good work, even a cup of cold water, *Matth. 10* eating not onely of our honey, but even of our honey-combe, *Cant. 5. 1.* for his mercy to us is greater than his justice. Yea, at the last day notice will bee taken of inferiour sorts of works, as giving a piece of bread, or a piece of cloth; when works farre more glorious, as Preaching, praying, martyrdome, are not named, yet these are mentioned, *Matt. 25.* Neither is this without reason, for the baseness, or the meanness of the matter, doth especially shew the skill of the workman. For where the matter is excellent, there it lendeth some help to the workman, where it is otherwise, there nothing but the bare and naked cunning and artifice of the workman is to bee seene. We will not so wonder at him that maketh a good Image of gold, as at him that maketh as good of meaner matter. So to see zeale, faith, love, in preaching the word, in governing a Kingdome, and such like works, is not so admirable, as in the poore and servile offices of underlings, as in keeping of sheep, sweeping the house, &c. Secondly, Art thou troubled at the worlds unjust & preposterous rewarding

ding works, justifying the wicked, condemning the godly, recompencing *Iohas* preaching with the prison; *Herodias* Daughters dancing, with the promise of half a kingdome, (so that, as *Cæsar* once said, *It were better to be Herods Swine than Sonne*, because he killed his sonne in that massacre of *Bethlem*, when his Sow was spared: so thou likewise thinkest, thou mayst as well say, *It were better to be Herods Minstrel than Minister, Player than Preacher, Dancer than Doctor*, because of the Minions dancing recompenced with his Preachers head:) comfort yet thy selfe with this, that God one day will deale otherwise, nay let this perverse judgement of the world be an assurance to thee, that there must needs be a day of Gods righteous Judgments. It is true, we may say to the world as Christ to the Jewes: *Many good works have I done among you, for which doe yee stone me?* yet let us not wax wearie, though after our sowing, stormes and tempests, and the pinching cold of Winter do follow, for in due time we shall reap, if we faint not. God is not unrighteous to forget the labour of his servants. There are foure kinds of rewards: first, of good for good: secondly, of evil for evil: thirdly, of good for evil: fourthly, of evil for good; the two former are the rewards of justice, the third of mercy, the last of in-justice, and therefore is not incident to God. God forbid then that any should say with those in *Malachy*, *It is in vain to serve the Lord*. Heare thou God saying, *Behold I come quickly, and my reward is with me*. When *Mordecay* had performed a worthy service to *Ahasuerush*, in the discovery of a dangerous treason, he had not his reward presently: but

Aug. in Psal.
119. 17.

Apec. 22.

Malachie 3.

yet his service was registred, and so afterward when the King looked upon the records, it was royally recompenced. So *Malachie* teacheth us, that there are Books of remembrance written for them that feare the Lord. In them all our good works are inrolled. Our labour then shall not be lost: Not so much as our teares but they are botled. Men may forget us, as *Pharaoh* did *Ioseph*, *Exodus*, 1. and the *Sechemites* *Gedeon*, *Iudg.* 9. 17. but God will not. Our reward is sure, though not so speedy, as we desire: God here assures us of reward; the time he determines not.

3. Doth it trouble thee, that thy good works work not that good thou desirest? Remember that God rewards us according to *our* works, not according to *his own* work. Now the *successe* of our works is *his* work, not *ours*. Doe thou thy endeavour to doe that which belongs to thee, to performe the duty required, with an honest heart, if there follow no successe thou art never the worse worker. The good Orator alwaies perswades not, the good Captain alwaies overcomes not, the good Physician alwayes heales not, the good Preacher alwayes converts not. It is enough if thou doe that which lies in thee: Then whatsoever thy *successe* be on *earth*, small or great, assuredly thy *reward* is great in *heaven*. Nay, the lesse the *successe*, the greater shal be the reward, so thou be patient. For now unto thy *active* obedience in well-doing, thou addest *passive* in patient-suffering; and double obedience must needs have more than a single reward. 4. Art thou grieved at uncomely sights, to see servants on horse back & Princes walking on foot? To see servants to have rule over Princes, that

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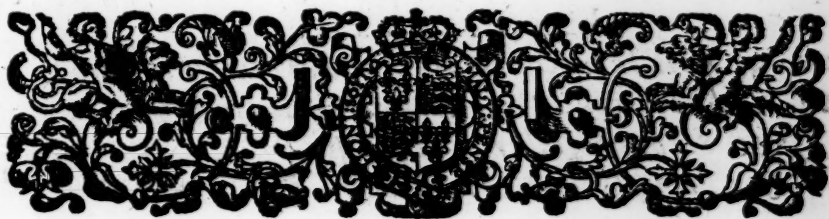
is, the wicked flourishing in their pomp and pride, to tyrannize over the godly? Dost thou see the *whip* which is most seemely for the fooles *back*, to be held in his hand, to afflict the backs of others? Dost thou see that Asses in stead of a halter, are set out with golden bridles? Are these things pricks in thine eyes, as once in *Dauids*? Comfort thy selfe in the meditation of this Doctrine: Grudge not that the wicked are rewarded according to their works. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwise, than as sometimes noble Captaines, who have honoured their enimies, when they have fought valiantly, to put some spirit into their owne Souldiers; or than sometimes Parents do, rewarding their servants diligence, and dutifulnesse, thereby to provoke their own children. So shouldest thou interpret Gods temporall rewards given to the unsound obedience of the wicked, his enemies, his slaves, as a spurre he puts into thy side his own souldier, his own sonne: for if thou wilt doe thy dutie as thou oughtest, how much more mayest thou assure thy selfe of a farre greater reward. For Gods bountie is not as manies, like to Rivers, who are greater further off than neerer home, at the head and well-spring where they first rise. Withall consider these mens damnation sleepeth not. The day of judgement hasteneth, wherein the godly, in this life standing at the barre, shall sit on thrones, and judge their judges, binding Nobles with chaines, and Princes with fetters of iron. Though in this life *Dives* feast whilest *Lazarus* is without begging, yet in the

Si nemini face-
ret, quasi non
vigilare videre-
tur divina pro-
videntia: si om-
nibus faceret,
non servaretur
divina patientia
Aug in Ps. 30.

life to come (loe a change :) *Lazarus* shall feast at Gods Table, or on Gods Bed, lying in *Abrahams*, as once *Iohn* in Christs bosome; *Dives* in the meane time looking over, and begging. Then shall God make good that which here he speaketh of rewarding every man according to his works. Then, and not before, shall the equality of Gods rewards fully appeare. Some of the wicked indeed, even in this life he rewardeth with condigne punishments, lest his *Providence*, but not all, lest his *Patientie* and promise of the last Judgement might bee called into question.

FINIS.






A COLLECTION OF SUCH SCRIPTURES, OUT

of which any speciall *Collections* are gathered: or upon which any speciall *Observations* are made, either *bringing light to, or receiving light from, this Treatise*, into one body, and view.

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